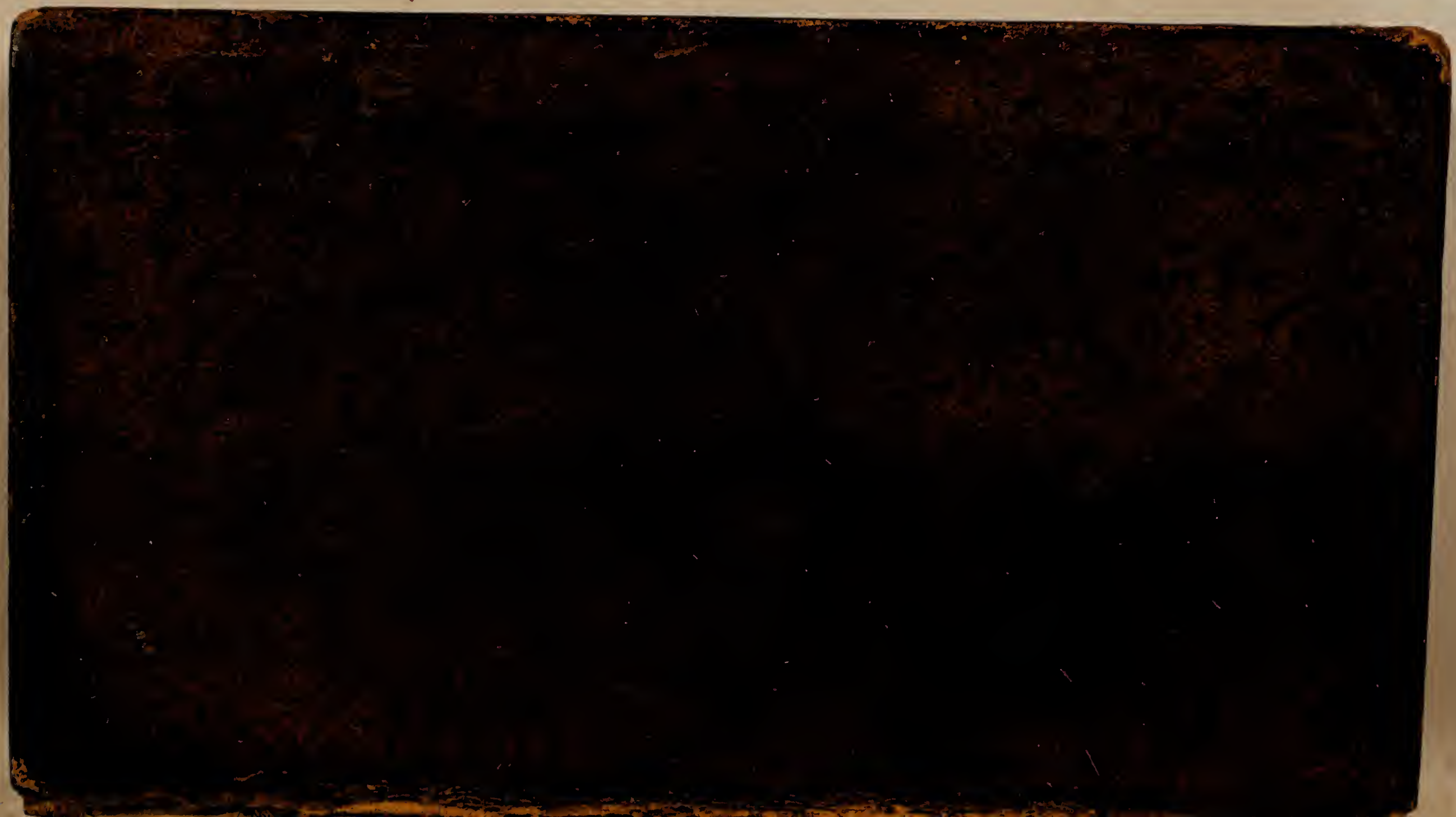

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THE Great Christian Doctrine OF *ORIGINAL SIN*

DEFENDED;

Evidences of its *Truth* produced,

AND

Arguments to the *Contrary* anſwered.

Containing, in particular,

A Reply to the Objections and Arguings of Dr. JOHN TAYLOR, in his Book, Intitled, "The "Scripture-Doctrine of *Original Sin* propoſed "to free and candid Examination, *&c.*

By the late Reverend and Learned
JONATHAN EDWARDS, A. M.
Preſident of the College of *New-Jerſey.*

MATTH. ix. 12. *They that be whole, need not a Phyſician; but they that are ſick.*

— Et hæc non tantum ad Peccatores referenda eſt; quia in omnibus Maledictionibus primi Hominis, omnes ejus Generationes conveniunt. ——— R. SAL. JARCHI.

Propter Concupiſcentiam, innatam Cordi humano, dicitur, In Iniquitate genitus ſum; atque Senſus eſt, quod à Nativitate implantatum ſit Cordi humano *Jetzer harang*, Figmentum malum. ——— ABEN-EZRA.

——— Ad Mores Natura recurrit
damnatos, fixa & mutari neſcia. —
—— Dociles imitandis
turpibus & pravis omnes ſumus. -— JUV.

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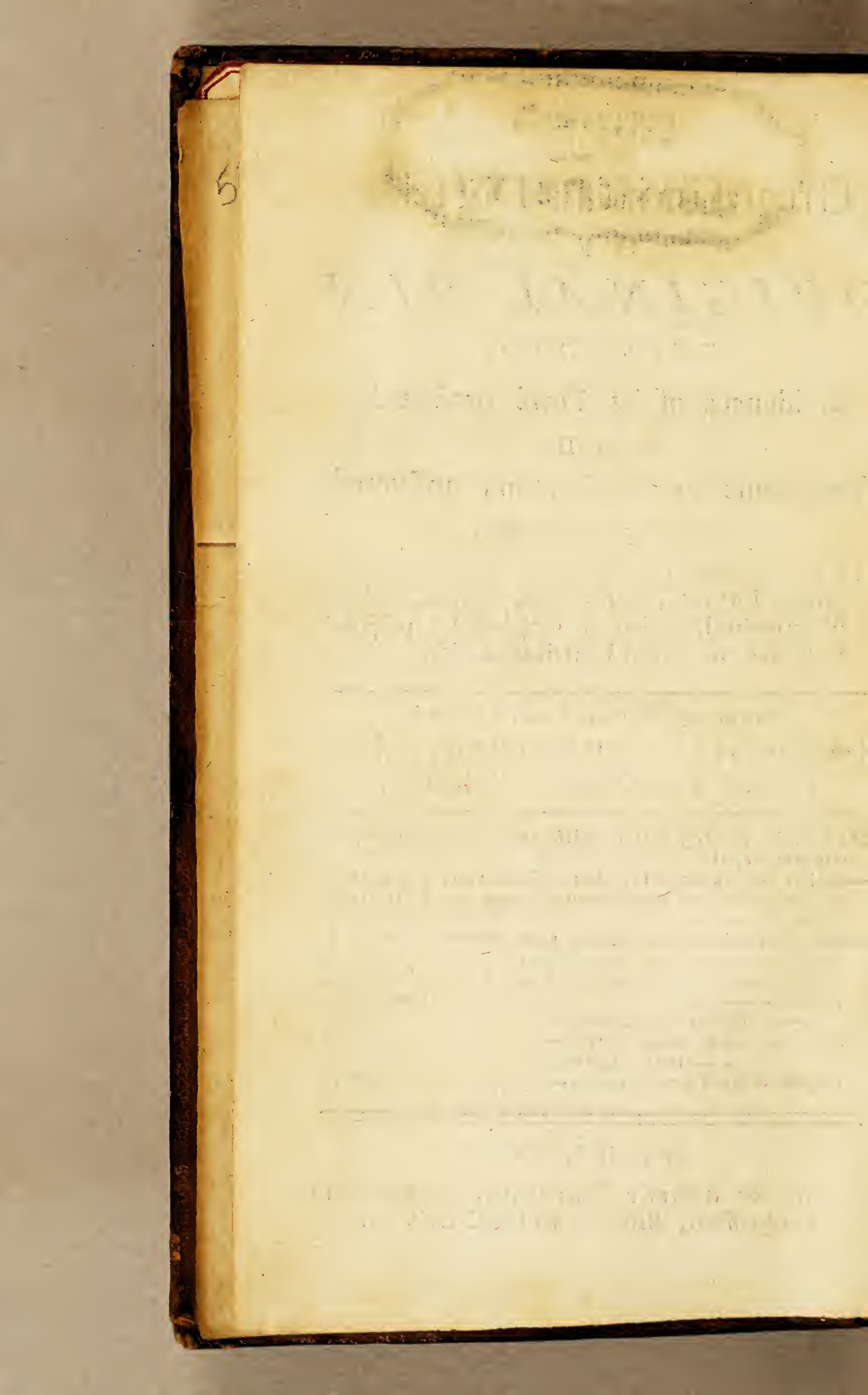

A brief Account of the BOOK, and its AUTHOR.

AS the Reverend Author of the following Piece has been removed by Death, before its coming into public View, Cuſtom has made it decent to introduce it with a prefatory Page.

The Copy he brought to the Preſs ſometime the laſt Year, and a Number of Sheets paſſed his own Review. But a Variety of Incidents retarded finiſhing the Work till now.—— It is hoped no material Miſtakes of the Printer have eſcaped Correction.

They that were acquainted with the Author, or know his juſt Character, and have any Taſte for the ſerious Theme, will want Nothing to be ſaid in Recommendation of the enſuing Tract, but only that Mr. EDWARDS wrote it.

Several valuable Pieces on this Subject have lately been publiſhed, upon the ſame Side of the Queſtion. But he had no Notice of ſo much as the very firſt of them, till he had wholly concluded what he had in View: Nor has it been thought, any Thing already printed ſhould ſuperſede this Work of his; being deſigned on a more extenſive Plan; compriſing a Variety of Arguments, and Anſwers to many Objections, that fell not in the Way of the other worthy Writers; and the whole done with a Care of familiar Method and Language, as well as clear Reaſoning, in general accommodated very much to common Capacities.

It muſt be a ſenſible Pleaſure to every Friend of Truth, that ſo maſterly a Hand undertook a Reply to Dr. TAYLOR; notwithſtanding the various Anſwers already given him, both at Home and Abroad —— And ſhould the ſaid *Dr.* or any other in his Behalf, attempt to vindicate his Book, though our Author being dead, this his Work will have the Diſadvantage of wanting his Pen to defend it, yet it is not doubted but other ſufficient Hands will be found to engage in the Cauſe, and ſupport labouring Truth.

As it has been thought unfit, this Poſthumous Book ſhould go unattended with a reſpectful Memorial of the Author, it is hoped, the Reader will candidly accept the following Minutes of his Life and Character; chiefly extracted from Accounts given of him in the public Prints, upon Occaſion of his Deceaſe.

Mr. EDWARDS was the only Son of the late Reverend Mr. TIMOTHY EDWARDS, long a faithful Paſtor of a Church in *Winſor*, in *Connecticut*; who (together with his Wife, our Author's pious Mother) was living, in a very advanced Age, till a-little before the Death of this his excellent Son, who had for many Years been his Parents Joy and Crown.

He had his Education in YALE-COLLEGE. —— At the Age of about Eighteen, commenced Batchelor of Arts, Anno 1720. —— Afterwards reſided at College for ſome Time, purſuing his Studies with a laudable Diligence —— Took the Degree of Maſter, at the uſual Time; and for a while ſerved the College in the Station of a Tutor.

He ſoon entered into the Miniſtry, and was ſettled at *Northampton*, in *Maſſachuſetts*, as Colleague with his aged Grandfather, the Reverend and famous Mr. SOLOMON STODDARD; with whom, indeed, *as a Son with the Father, he ſerved in the Goſpel*,

Goſpel, till Death divided them. — There he continued his Labours for many Years, in high Eſteem at Home, as well as abroad; till uncomfortable Debates ariſing about a Right to Sacraments, and after his beſt Attempts finding no rational Proſpect of any ſafe and ſpeedy Iſſue of them, he at length amicably reſign'd his Paſtoral Relation, and had an honourable Quietus, Anno 1750.

Soon after this, there being a Vacancy in the Miſſion at *Stockbridge*, by the Death of the Reverend and learned Mr. JOHN SERGEANT, the Board of Commiſſioners at *Boſton*, who act under the Society in *London*, for propagating the Goſpel among the *Indians* in and about *New-England*, turned their Eyes to Mr. EDWARDS, for a Supply of that Miſſion. And upon their unanimous Invitation, in Concurrence with the Call of the Church (conſiſting of *Indians* and *Engliſh*) at *Stockbridge*, he removed thither, and was regularly reinſtated in the Paſtoral Office.

He continued his Miniſtry there, until on Occaſion of the Death of his worthy Son-in-law, the Reverend and Learned Mr. AARON BURR, who had ſucceeded the Reverend and Learned Mr. JONATHAN DICKENSON (ſo memorable as an Author) in the Station of Preſident of the College of NEW-JERSEY, he was by the Honourable and Reverend TRUSTEES of that Society choſen to be his Succeſſor. The Commiſſioners at *Boſton* having received a Motion from them for his Tranſlation, did in Deference to the Judgment of ſo reſpectable a Body, as well as from an Eſteem for Mr. EDWARDS, and a View to his more extenſive Uſefulneſs, generouſly conſent to his Removal: And the venerable Council, to whom he finally referr'd himſelf for Advice on this important Occaſion, giving their unanimous Opinion for the Clearneſs of

his Call to the Preſident's Place, he at length (tho' with much Reluctance and Self-diffidence) relinquiſhed his Paſtoral Charge and Miniſterial Miſſion at *Stockbridge*, and removed to *Prince-Town* in *New-Jerſey*, where NASSAU-HALL ſtands, lately erected.

But that fatal Diſtemper, the Small-pox, which has in former Days been ſo much the Scourge and Terror of AMERICA, breaking out, in or near the College, about that Time, and Inoculation being favoured with great Succeſs, Mr. EDWARDS, upon mature Thought and Conſultation, judged it adviſable to go into this Method. Accordingly he was inoculated on the 23d of *February* 1758. And tho' his Diſeaſe was comparatively light, the Pock of a milder Sort, and few, yet ſuch a Number happened to be ſeated in his Throat and Mouth, as prevented his receiving the neceſſary cooling and diluting Draughts; and ſo, upon the Turn of the Pock, a ſecondary Fever came on, which prevailed to the putting an END (on *March* 22d) to the important Life of this good and great Man. —— As he lived chearfully reſigned in all Things to the Will of Heaven, ſo he died, or rather, as the Scripture emphatically expreſſes it, in Relation to the Saint in Chriſt Jeſus, he *fell aſleep*, without the leaſt Appearance of Pain, and with great Calm of Mind. Indeed, when he firſt perceived the Symptoms upon him to be mortal, he is ſaid to have been a little perplexed for a while, about the Meaning of this myſterious Conduct of Providence, in calling him out from his beloved Privacy, to a public Scene of Action and Influence; and then ſo ſuddenly, juſt upon his Entrance into it, tranſlating him from thence, in ſuch a Way, by Mortality! However, he quickly got believing and compoſing Views of the Wiſdom and Goodneſs of God in this ſurpriſing Event:

Event: and readily yielded to the ſovereign Diſpoſal of Heaven, with the moſt placid Submiſſion. Amidſt the Joy of Faith, he departed this World, to go and ſee JESUS, whom his Soul loved; to be with him, to behold his Glory, and rejoyce in his Kingdom above.

But he left a bereaved Family (his beloved and amiable Spouſe, with Ten deſirable Children *) and a bereaved young Seminary of Learning, to ſit in the Duſt, and mourn the unſpeakable, yea, in ſome obvious Reſpects, irreparable Loſs, of a moſt affectionate, wiſe and faithful Head! And this, in a Seaſon of general Calamity, and threatening Danger to Church and State. Oh, when a holy God takes away ſuch righteous Perſons, ſuch invaluable Jewels, in repeated Inſtances and in quick Succeſſion, from our guilty Land and Nation, and that in the Beginning of a dark gathering Tempeſt, big with the Fate of Nations, ſurely it is an awful Omen, claiming our ſerious Attention and Regard. —— May we not juſtly lament over this excellent Man, in Language like that of David over his Royal Father, and his Brother JONATHAN: "Oh, the BEAUTY of *Iſrael* is ſlain"! —— Or, as he mourned over a brave Warrior, "Know ye "not that a GREAT Man is fallen this Day in "*Iſrael*!" Or, in the penſive Strains of *Eliſha*, lamenting after *Elijah*, that eminent Prophet, and Head of the Schools, as he ſaw him aſcending from Earth to Heaven; "My Father, my Father, the "CHARIOTS of *Iſrael*, and the HORSEMEN there-"of!"

 Though,

* One of them, his pious and lovely Daughter, Mrs. BURR, ſoon followed him: only leaving two agreeable Children; for whom there can ſcarce be a better or greater Wiſh, than that they may live, and ſhine in the Image of their excellent Parents and Grand-parents.

Though, by the preceding Account of Mr EDWARDS, the Reader may form a general Idea of his Character; yet doubtleſs a more particular Deſcription will be expected.

In Perſon, he was tall of Stature, and of a ſlender Make. —— There was ſomething extreme delicate in his Conſtitution; which always obliged him to the exacteſt Obſervation of the Rules of Temperance, and every Method of cautious and prudent Living. He experienced very ſignally the Benefit hereof, as by ſuch Means he was helped to go thro' inceſſant Labours, and to bear up under much Study, which, *Solomon* obſerves, is a Wearineſs to the Fleſh. —— Perhaps, never was a Man more conſtantly retired from the World; giving himſelf to Reading and Contemplation. And a Wonder it was, that his feeble Frame could ſubſiſt under ſuch Fatigues, daily repeated and ſo long continued. Yet upon Occaſion of ſome Remark upon it by a Friend, which was only a few Months before his Death, he told him, "He did not find but he was then as well able to bear the cloſeſt Study, as he was 30 Years before; and could go through the Exerciſes of the Pulpit with as little Wearineſs or Difficulty." —— In his Youth, he appeared healthy, and with a good Degree of Vivacity; but was never robuſt. ——In middle Life, he appeared very much emaciated (I had almoſt ſaid, mortified) by ſevere Studies, and intenſe Applications of Thought. —— Hence his Voice was a little languid, and too low for a large Aſſembly; though much relieved and advantaged by a proper Emphaſis, juſt Cadence, well-placed Pauſes, and great Diſtinctneſs in Pronunciation. —— He had a piercing Eye, the trueſt Index of the Mind —— His Aſpect and Mein had a Mixture of Severity and Pleaſancy. He had a natural Turn for Gravity and Sedateneſs; ever contem-

templative; and in Converſation uſually reſerved, but always obſervant of a genuine Decorum, in his Deportment; free from ſullen, ſupercilious and contemptuous Airs, and without any Appearance of Oſtentation, Levity, or Vanity. —— As to Imagination, he had enough of it for a great and good Man: But the Gaieties of a luxuriant Fancy, ſo captivating to many, were what he neither affected himſelf, nor was much delighted with in others. —— He had a natural Steadineſs of Temper, and Fortitude of Mind; which being ſanctified by the Spirit of God was ever of vaſt Advantage to him, to carry him through difficult Services, and ſupport him under trying Afflictions, in the Courſe of his Life. —— Perſonal Injuries he bore with a becoming Meekneſs and Patience, and a Diſpoſition to Forgiveneſs. —— The Humility, Modeſty, and Serenity of his Behaviour, much endeared him to his Acquaintance; and made him appear amiable in the Eyes of ſuch as had the Privilege of converſing with him. —— He was a true and faithful Friend; and ſhewed much of a diſintereſted Benevolence to his Neighbour. —— The ſeveral Relations ſuſtained by him, he adorned with an exemplary Conduct; and was ſolicitous to fill every Station with its proper Duty. —— He kept up an extenſive Correſpondence, with Miniſters and others, in various Parts; and his Letters always contained ſome ſignificant and valuable Communications. —— In his private Walk, as a Chriſtian, he appeared an Example of truly rational, conſiſtent, uniform Religion and Virtue: A ſhining Inſtance of the Power and Efficacy of that holy Faith, which he was ſo firmly attached to, and ſo ſtrenuous a Defender of. He exhibited much of Spirituality, and a heavenly Bent of Soul. In him one ſaw the loveliеſt Appearance, — a rare Aſſemblage of Chriſtian Graces,

united with the richeſt Gifts, and mutually ſubſerving and recommending one another.

As a Scholar, his intellectual Furniture exceeded what is common, under the Diſadvantages we labour of in this remote Corner of the World. He very early diſcovered a Genius, above the ordinary Size; which gradually ripened and expanded, by daily Exertment and Application. He was remarkable for the Penetration and Extent of his Underſtanding, for his Powers of Criticiſm and accurate Diſtinction, Quickneſs of Thought, Solidity of Judgment, and Force of Reaſoning; which made him an acute and ſtrong Diſputant. By Nature he was formed for a Logician, and a Metaphyſician; but by Speculation, Obſervation, and Converſe, greatly improved. He had a good Inſight into the whole Circle of liberal Arts and Sciences: Poſſeſſed a very valuable Stock of claſſick Learning, Philoſophy, Mathematicks, Hiſtory, Chronology, *&c.* By the Bleſſing of God on his indefatigable Studioúſneſs, to the laſt, he was conſtantly treaſuring up uſeful Knowledge, both human and divine.

Thus he appears uncommonly accompliſhed for the arduous and momentous Province, to which he was finally called. And had Heaven indulged us with the Continuance of his precious Life, we have Reaſon to think, he would have graced his new Station, and been a ſignal Bleſſing to the College, and therein extenſively ſerved his Generation, according to the Will of God.

After all, it muſt be owned, Divinity was his Favourite-Study; and the Miniſtry, his moſt delightful Employment. Among the Luminaries of the Church, in theſe *American* Regions, he was juſtly reputed a Star of the firſt Magnitude. Thoroughly verſed in all the Branches of Theology, didactic, polemic, caſuiſtic, experimental, and practical,

cal. In Point of divine Knowledge and Skill, had few Equals, and perhaps no Superior, at leaſt in theſe foreign Parts. On the matureſt Examination of the different Schemes of Principles, obtaining in the World, and on comparing them with the ſacred Scriptures, the Oracles of God, and the great Standard of Truth, he was a Proteſtant and a Calviniſt in Judgment; adhering to the main Articles of the Reformed Religion with an unſhaken Firmneſs, and with a fervent Zeal, but tempered with Charity and Candor, and governed by Diſcretion. He ſeemed as little as moſt Men under the Bias of Education, or the Poſſeſſion of Bigotry. —— As to practical and vital Chriſtianity, no Man appeared to have a better Acquaintance with its Nature and Importance; or to underſtand true Religion, and feel its Power, more than he; which made him an excellently fit Guide to inquiring Souls, and qualified him to guard them againſt all falſe Religion. His internal Senſe of the Intercourſe between God and Souls, being brought by him to the ſevere Teſt of Reaſon and Revelation, preſerved him, both in Sentiment and Conduct, from the leaſt Tincture of Enthuſiaſm. —— The accompliſhed Divine enters deep into his Character.

As a Preacher, he was judicious, ſolid, and inſtructive. Seldom was he known to bring Controverſy into the Pulpit; or to handle any Subject in the nicer Modes and Forms of ſcholaſtic Diſſertation. His Sermons, in general, ſeemed exceedingly to vary from his controverſial Compoſitions. In his Preaching, uſually all was plain, familiar, ſententious, practical; and very diſtant from any Affectation of appearing the great Man, or diſplaying his extraordinary Abilities as a Scholar. But ſtill he ever preſerved the Character of a ſkilful and thorough Divine. The common Themes of his

Miniſtry

Miniſtry were the moſt weighty and profitable; and in ſpecial, the great Truths of the Goſpel of Chriſt, on which he himſelf lived by Faith His Method in preaching was, firſt to apply to the Underſtanding and Judgment, labouring to enlighten and convince them; and then to perſuade the Will, engage the Affections, and excite the active Powers of the Soul.—— His Language was with Propriety and Purity, but with a noble Negligence; nothing ornamented Florid Diction was not the Beauty he preferred. His Talents were of a ſuperior Kind. He regarded Thoughts, rather than Words. Preciſion of Sentiment and Clearneſs of Expreſſion are the principal Characteriſticks of his Pulpit-Stile. Neither quick nor ſlow of Speech, there was a certain Pathos in his Utterance, and ſuch Skill of Addreſs, as ſeldom failed to draw the Attention, warm the Hearts, and ſtimulate the Conſciences of the Auditory. He ſtudied to ſhew himſelf approved unto God, a Workman that needed not to be aſhamed, rightly dividing the Word of Truth —— And he was one that gave himſelf to Prayer, as well as to the Miniſtry of the Word. Agreeably it pleaſed God to put great Honour upon him, by crowning his Labours with ſurpriſing Succeſs, in the Converſion of Sinners, and the Edification of Saints, to the Advancement of the Kingdom and Glory of God our Saviour Jeſus Chriſt.

Mr. Edwards diſtinguiſhed himſelf as a Writer, eſpecially in Controverſy, which he was called to on a Variety of Occaſions. Here the Superiority of his Genius eminently appeared. He knew to arrange his Ideas in an exact Method: And cloſe Application of Mind, with the uncommon Strength of his intellectual Powers, enabled him in a Manner to exhauſt every Subject he took under Conſideration. He diligently employed the latter Part of

his

his Life in defending Chriſtianity, both in its doctrinal and practical Views, againſt the Errors of the Times. Beſides his excellent Writings in Behalf of the Power of Godlineſs, which ſome Years ago happily prevailed in many Parts of the *Britiſh America*; he alſo made a noble Stand againſt Enthuſiaſm and falſe Religion, when it threatened to ſpread, by his incomparable Treatiſe upon religious Affections. And more lately in Oppoſition to Pelagian, Arminian, and other falſe Principles, he publiſhed a very elaborate Treatiſe upon the Liberty of the human Will. A Volume, that has procured him the Elogy of eminent Divines abroad. Several Profeſſors of Divinity in the *Dutch* Univerſities very lately ſent him their Thanks, for the Aſſiſtance he had given them in their Inquiry into ſome controverted Points; having carried his own further than any Author they had ever ſeen. —— And now this Volume of his, on the great Chriſtian Doctrine of Original Sin, is preſented to publick View. Which, though ſtudiouſly adapted to lower Capacities, yet carries in it the evident Traces of his great Genius, and ſeems with ſuperior Force of Argument to have intirely baffled the Opponent.

Beſides numerous other fair Manuſcripts, he has a Volume on the NATURE of VIRTUE; which he deſigned ſhould follow the preſent one into the public Light. It is hoped, that we ſhall yet ſee it; and that they who have the Care of his Papers, will conſult the common Benefit, by publiſhing more of the valuable Remains of this great Man; by which, he being dead, may ſtill ſpeak, for the Inſtruction of Survivors.

His Writings will perpetuate his Memory, and make his Name bloſſom in the Duſt And the Bleſſing of Heaven attending the Peruſal of them, will make

make them effectually conducive to the Glory of God, and the Good of Souls; which will brighten the Author's Crown, and add to his Joy, in the Day of future Retribution.

In fine, the candid Reader will excuſe the Imperfections in this Sketch of a Character and Account of the deceaſed Man of God. It is hoped, ſome good Hand will give us the Memoirs of his LIFE at large, and do greater Juſtice to his Merits.

Some Lines in Verſe, publiſhed on Occaſion of his Death, deſerve a Place here.

Great EDWARDS dead! how doleful is the Sound?
How vaſt the Stroke! how piercing is the Wound?
Heaven now impatient of our num'rous Crimes,
Scourges the bold Rebellion of the Times:
The fatal Meſſenger, commiſſion'd firſt
To bring the learn'd and pious BURR to Duſt,
Scarce gave us Leave to dry our weeping Eyes,
And bid the Dawn of glimm'ring Hopes ariſe,
When lo! with dreadful Aim and pointed Dart,
The Arrow flies, and pierces EDWARDS' Heart.
Oh painful Stroke! diſtreſſing Hand of Death!
No vulgar Mortal then reſign'd his Breath;
Nor can the Muſe in deepeſt Numbers tell,
" How Zion trembled, when this Pillar fell.
" Sure Nature's Self, with all her ample Store,
" Can furniſh ſuch a Pomp for Death no more!

THE

THE *Author's* PREFACE.

THE following Diſcourſe is intended, not meerly as an Anſwer to any *particular Book* written againſt the Doctrine of *original Sin*, but as a *general Defence* of that great important Doctrine. Nevertheleſs, I have in this Defence taken Notice of the main Things ſaid againſt this Doctrine, by ſuch of the more noted Oppoſers of it, as I have had Opportunity to read; particularly thoſe two late Writers, Dr. TURNBULL, and Dr. TAYLOR of *Norwich*; but eſpecially the latter, in what he has publiſhed in thoſe two Books of his, the firſt intitled, *The Scripture-Doctrine of Original Sin propoſed to free and candid Examination*; The other, his *Key to the Apoſtolic Writings*, with *a Paraphraſe and Notes on the Epiſtle to the* Romans. According to my Obſervation, no one Book has done ſo much towards rooting out of theſe Weſtern Parts of *New-England*, the Principles and Scheme of Religion maintain'd by our pious and excellent Fore-fathers, the Divines and Chriſtians who firſt ſettled this Country, and alienating the Minds of many from what I think are evidently ſome of the main Doctrines of the Goſpel, as that which Dr. TAYLOR has publiſhed againſt the Doctrine of *Original Sin*. This Book has now for many Years been ſpread abroad in the Land, without any *Anſwer* to it, as an Antidote; and ſo has gone on to prevail with little Controul. I have indeed heard, that an Anſwer to it has been publiſh'd by Dr. JENNINGS

NINGS of *London*: but never ſaw it, nor heard of its being in theſe *American* Parts: So that, however ſufficient it may be, it has been of no Service to that Purpoſe here. And in as much as about *fifteen* Years (if I miſtake not) have elapſed, ſince Dr. TAYLOR's Piece has been in the Hands of ſome, there is manifeſt Need of ſome other Antidote, for the ſake of ſuch as dwell in this Part of the World. The providing one is what I have attempted in the following Work; wherein I have cloſely attended to *that Piece*, in all its Parts, and have endeavoured that no one Thing there ſaid, of any Conſequence in this Controverſy, ſhould paſs unnoticed, or that any Thing which has the Appearance of an Argument, in Oppoſition to this Doctrine, ſhould be left unanſwered. I look on the Doctrine as of *great Importance*; which every Body will doubtleſs own it is, if it be *true*. For, if the Caſe be ſuch indeed, that all Mankind are by *Nature* in a State of *total Ruin*, both with Reſpect to the *moral Evil* they are the Subjects of, and the *afflictive Evil* they are expoſed to, the one as the Conſequence and Puniſhment of the other, then doubtleſs the great *Salvation* by CHRIST ſtands in direct Relation to this *Ruin*, as the Remedy to the Diſeaſe; and the whole *Goſpel*, or Doctrine of Salvation, muſt *ſuppoſe* it; and all real Belief, or true Notion of that Goſpel, muſt be built upon it. Therefore, as I think the Doctrine is moſt certainly both true and important, I hope, my attempting a *Vindication* of it, will be *candidly* interpreted; and that what I have done towards its Defence, will be *impartially* conſidered, by all that will give themſelves the Trouble to read the enſuing Diſcourſe.

N. B. I had finiſhed my Defence of the Doctrine of Original Sin, and prepared the Copy (as here

here you have it) for the Preſs, and had wrote the preceding Part of this *Preface*, before I had received the leaſt Intimation of any Thing written or intended to be written by the Rev. Mr. NILES, in Anſwer to Dr. TAYLOR.——But having heard, that his Anſwer is chiefly confined to two Parts of Dr. TAYLOR's *Scripture-Doctrine*, —— without ſo particularly replying to the *third* Part of that Book, or the large *Supplement*; and it being the Deſign of the following Diſcourſe to examine every Thing material throughout the *whole* Book, and many Things in that other Book of Dr. *T--r*'s, containing his *Key* and Expoſition on *Romans*; as alſo many Things written in Oppoſition to this Doctrine by ſome *other* modern Authors; and moreover, my Diſcourſe being not only intended for an *Anſwer* to Dr. TAYLOR, and other Oppoſers of the Doctrine of Original Sin, but (as was obſerved above) for a *general Defence* of that Doctrine; producing the *Evidence* of the Truth of the Doctrine, as well as anſwering *Objections* made againſt it:——conſidering theſe Things, I ſay, I hope this Attempt of mine will not be thought needleſs, nor be altogether uſeleſs. And poſſibly, even in thoſe Parts, where the ſame Subjects and Arguments are handled by us both, the two Books may receive Light from each other, and may confirm one another; and ſo the common Deſign be the better ſubſerved.

I would alſo hope, that the *Extenſiveneſs* of the Plan of the following Treatiſe will excuſe the *Length* of it. And that when it is conſidered, how *much* was abſolutely requiſite to the full executing of a Deſign formed on ſuch a Plan; how much has been written *againſt* the Doctrine of Original Sin, and with what Plauſibility; and how ſtrong the *Prejudices* of many are in Favour of what is ſaid in *Oppoſition* to this Doctrine; and

that

that it can't be expected, any Thing ſhort of a *full* Conſideration of almoſt *every* Argument advanced by the main Oppoſers, eſpecially by this late and ſpecious Writer, Dr. TAYLOR, will ſatisfy many Readers; and alſo, how much muſt unavoidably be ſaid in Order to a full handling of the Arguments in *Defence* of the Doctrine; and how *important* the Doctrine muſt be, if true; I ſay, when ſuch Circumſtances as theſe are conſidered, I truſt, the Length of the following Diſcourſe will not be thought to exceed what the Caſe really required. However, this muſt be left to the Judgment of the intelligent and candid Reader.

Stockbridge, May 26. 1757.

ADVERTISEMENT.

WHen the *Page* is referr'd to in this Manner [*P.* 40. *P.* 50.] without mentioning the *Book*, thereby is to be underſtood ſuch a Page in Dr. TAYLOR's *Scripture-Doctrine of Original Sin*. When the Word, *Key*, is uſed to ſignify the Book referr'd to, thereby is to be underſtood Dr. *Taylor's* KEY *to the Apoſtolic Writings*. This Mark [§] with Figures or a Number annexed, ſignifies ſuch a Section or Paragraph in his *Key*——The Letter *T.* alone, is uſed to ſignify Dr. TAYLOR's Name, and no other.----The *Edition* of Dr. *T---r's Scripture-Doctrine*, &c. which I poſſeſs and have made Uſe of, is the THIRD *Edition*, printed at *Belfaſt*; containing 452 Pages. The Impreſſion of the other Book, namely the *Key* and Expoſition on *Romans*, which I have uſed, is that of *Dublin*; containing 460 Pages.

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The

The great Christian Doctrine of

ORIGINAL SIN

Defended.

PART I.

Wherein are considered some Evidences of *Original Sin* from *Facts* and *Events*, as found by Observation and Experience, together with Representations and Testimonies of holy Scripture, and the Confession and Assertions of Opposers.

CHAP. I.

The Evidence of Original Sin *from what appears in Fact of the Sinfulness of Mankind.*

SECT. I.

All Mankind do constantly in all Ages, without Fail in any one Instance, run into that moral Evil, which is in Effect their own utter and eternal Perdition, in a total Privation of GOD's Favour, and suffering of his Vengeance and Wrath.

BY *Original Sin*, as the Phrase has been most commonly used by Divines, is meant *the innate sinful Depravity of the Heart.* But yet when *the Doctrine* of original Sin is spoken of, it is vulgarly understood in that Latitude, as to include not only the *Depravity of*

Nature, but the *Imputation* of *Adam*'s firſt Sin; or in other Words, the Liableneſs or Expoſedneſs of *Adam*'s Poſterity, in the divine Judgment, to partake of the Puniſhment of that Sin. So far as I know, moſt of thoſe who have held one of theſe, have maintain'd the other; and moſt of thoſe who have oppoſed one, have oppoſed the other: both are oppoſed by the Author chiefly attended to in the following Diſcourſe, in his Book againſt original Sin: And it may perhaps appear in our future Conſideration of the Subject, that they are cloſely connected, and that the Arguments which prove the one eſtabliſh the other, and that there are no more Difficulties attending the allowing of one than the other.

I ſhall in the firſt Place conſider this Doctrine more eſpecially with Regard to the Corruption of Nature: And as we treat of this, the other will naturally come into Conſideration, in the Proſecution of the Diſcourſe, as connected with it.

As all moral Qualities, all Principles either of Virtue or Vice lie in the Diſpoſition of the Heart, I ſhall conſider whether we have any Evidence, that the Heart of Man is naturally of a corrupt and evil Diſpoſition. This is ſtrenuouſly denied by many late Writers, who are enemies to the Doctrine of original Sin; and particularly by Dr. *Taylor*.

The Way we come by the Idea of any ſuch Thing as Diſpoſition or Tendency, is by obſerving what is conſtant or general in Event; eſpecially under a great Variety of Circumſtances; and above all, when the Effect or Event continues the ſame thro' great and various Oppoſition, much and manifold Force and Means uſed to the contrary not prevailing to hinder the Effect.—I don't know that ſuch a Prevalence of Effects is denied to be an Evidence of prevailing Tendency in Cauſes and Agents; or that it is expreſly denied by the Oppoſers

of the Doctrine of original Sin, that if, in the Courſe of Events, it univerſally or generally proves that Mankind are actually corrupt, this would be an Evidence of a prior corrupt Propenſity in the World of Mankind; whatever may be ſaid by ſome, which, if taken with its plain Conſequences, may ſeem to imply a Denial of this; which may be conſidered afterwards.—But by many the Fact is denied: That is, it is denied, that Corruption and moral Evil is commonly prevalent in the World. On the contrary, it is inſiſted on, that Good preponderates, and that Virtue has the Aſcendant.

To this Purpoſe Dr. *Turnbull* ſays, † "With "regard to the Prevalence of Vice in the World, "Men are apt to let their Imagination run out up- "on all the Robberies, Pyracies, Murders, Per- "juries, Frauds, Maſſacres, Aſſaſſinations they "have either heard of, or read in Hiſtory; thence "concluding all Mankind to be very wicked. As "if a Court of Juſtice were a proper Place to "make an Eſtimate of the Morals of Mankind, "or an Hoſpital of the Healthfulneſs of a Cli- "mate. But ought they not to conſider, that the "Number of honeſt Citizens and Farmers far ſur- "paſſes that of all Sorts of Criminals in any State, "and that the innocent and kind Actions of even "Criminals themſelves ſurpaſs their Crimes in "Numbers; that it is the Rarity of Crimes, in "Compariſon of innocent or good Actions, which "engages our Attention to them, and makes them "to be recorded in Hiſtory, while honeſt, gene- "rous domeſtic Actions are overlooked, only be- "cauſe they are ſo common? As one great Dan- "ger, or one Month's Sickneſs ſhall become a "frequently repeated Story during a long Life of "Health and Safety.—Let not the Vices of Man-

 "kind

† *Moral Phil.* P. 289, 290.

" kind be multiplied or magnified. Let us make a
" fair Eſtimate of human Life, and ſet over-againſt
" the ſhocking, the aſtoniſhing Inſtances of Bar-
" barity and Wickedneſs that have been perpetra-
" ted in any Age, not only the exceeding generous
" and brave Actions with which Hiſtory ſhines, but
" the prevailing Innocency, Good-Nature, Induſ-
" try, Felicity and Chearfulneſs of the greater Part
" of Mankind at all Times; and we ſhall not find
" Reaſon to cry out, as Objectors againſt Provi-
" dence do on this Occaſion, that all Men are vaſt-
" ly corrupt, and that there is hardly any ſuch
" Thing as Virtue in the World. Upon a fair
" Computation, the Fact does indeed come out,
" that very great Villanies have been very uncom-
" mon in all Ages, and look'd upon as monſtrous;
" ſo general is the Senſe and Eſteem of Virtue."—
It ſeems to be with a like View that Dr. *T.* ſays,
" We muſt not take the Meaſure of our Health and
" Enjoyments from a Lazar-Houſe, nor of our un-
" derſtanding from *Bedlam*, nor of our Morals from
" a Goal, (P. 353.)

With Reſpect to the Propriety and Pertinence of ſuch a Repreſentation of Things, and its Force as to the Conſequence deſigned, I hope we ſhall be better able to judge, and in ſome Meaſure to determine whether the natural Diſpoſition of the Hearts of Mankind be corrupt or not, when the Things which follow have been conſidered.

But for the greater Clearneſs, it may be proper here to premiſe one Conſideration, that is of great Importance in this Controverſy, and is very much overlooked by the Oppoſers of the Doctrine of original Sin in their diſputing againſt it; which is this——

That is to be look'd upon as the true Tendency of the natural or innate Diſpoſition of Man's Heart, which appears to be its Tendency when we conſider Things

Things as they are in themselves, or in their own Nature, without the *Interposition of divine Grace.* Thus, that State of Man's Nature, that Disposition of the Mind is to be look'd upon as evil and pernicious, which, as it is in itself, tends to extremely pernicious Consequences, and would certainly end therein, were it not that the free Mercy and Kindness of God interposes to prevent that Issue. It would be very strange if any should argue that there is no evil Tendency in the Case, because the meer Favour and Compassion of the most High may step in and oppose the Tendency, and prevent the sad Effect tended to. Particularly, if there be any Thing in the Nature of Man, whereby he has an universal, unfailing Tendency to that moral Evil, which according to the real Nature and true Demerit of Things, as they are in themselves, implies his utter Ruin. That must be look'd upon as an evil Tendency or Propensity; however divine Grace may interpose, to save him from deserved Ruin and to over-rule Things to an Issue contrary to that which they tend to of themselves. Grace is a sovereign Thing exercised according to the good Pleasure of God, bringing Good out of Evil; the Effect of it belongs not to the Nature of Things themselves, that otherwise have an ill Tendency, any more than the Remedy belongs to the Disease; but is something altogether independent on it, introduced to oppose the natural Tendency, and reverse the Course of Things. But the Event that Things tend to, according to their own Demerit, and according to divine Justice, that is the Event which they tend to in their own Nature; as Dr. *T——r*'s own Words fully imply (*Pref. to Par. on Rom.* p. 187.) "God alone (says he) can declare whether he will pardon or punish the Ungodliness and Unrighteousness of Mankind, which is in IT'S OWN NATURE punishable." Nothing

is more preciſely according to the Truth of Things, than divine Juſtice: It weighs Things in an even Balance; it views and eſtimates Things no otherwiſe than they are truly in their own Nature. Therefore undoubtedly that which implies a Tendency to Ruin according to the Eſtimate of divine *Juſtice*, does indeed imply ſuch a Tendency in it's *own Nature*.

And then it muſt be remember'd, that it is a *moral Depravity* we are ſpeaking of; and therefore when we are conſidering whether ſuch Depravity don't appear by a Tendency to a bad Effector Iſſue, 'tis a *moral Tendency* to ſuch an Iſſue, that is what is to be taken into the Account. A moral Tendency or Influence is by *Deſert*. Then may it be ſaid, Man's Nature or State is attended with a pernicious or deſtructive Tendency, in a *moral* Senſe, when it tends to that which *deſerves* Miſery and Deſtruction. And therefore it equally ſhews the moral Depravity of the Nature of Mankind in their preſent State, whether that Nature be univerſally attended with an effectual Tendency to deſtructive Vengeance *actually executed*, or to their *deſerving* Miſery and Ruin, or their *juſt Expoſedneſs* to Deſtruction, however that fatal Conſequence may be prevented by Grace, or whatever the actual Event be.

One Thing more is to be obſerved here, *viz.* That the Topic mainly inſiſted on by the Oppoſers of the Doctrine of Original Sin, is the Juſtice of God; both in their Objections againſt the Imputation of *Adam*'s Sin, and alſo againſt it's being ſo order'd that Men ſhould come into the World with a corrupt and ruin'd Nature, without having merited the Diſpleaſure of their Creator by any perſonal Fault. But the latter is not repugnant to God's Juſtice, if Men can be, and actually are, born into the World with a Tendency to Sin, and to Miſery

and

and Ruin for their Sin, which actually will be the Conſequence, unleſs *meer Grace* ſteps in and prevents it. If this be allowed, the Argument from *Juſtice* is given up: for it is to ſuppoſe that their Liableneſs to Miſery and Ruin comes in a Way of Juſtice; otherwiſe there would be no Need of the Interpoſition of divine Grace to ſave them; Juſtice alone would be ſufficient Security, if exerciſed without Grace. 'Tis all one in this Diſpute about what is juſt and righteous, whether Men are born in a miſerable State, by a Tendency to Ruin, which *actually follows*, and that *juſtly*; or whether they are born in ſuch a State as tends to a Deſert of Ruin, which *might juſtly* follow, and *would actually follow*, did not Grace prevent. For the Controverſy is not, what Grace will do, but what Juſtice might do.

I have been the more particular on this Head, becauſe it enervates many of the Reaſonings and Concluſions by which Dr. *T.* makes out his Scheme, in which he argues from that State which Mankind are in *by divine Grace*, yea which he himſelf ſuppoſes to be by divine Grace; and yet not making any Allowance for this, he from hence draws Concluſions againſt what others ſuppoſe of the deplorable and ruin'd State, Mankind are in by the Fall. † Some of his Arguments and Concluſions to this Effect, in order to be made good, muſt depend on ſuch a Suppoſition as this; that God's Diſpenſations of Grace are Rectifications or Amendments of his foregoing Conſtitutions and Proceedings, which were meerly legal; as tho' the Diſpenſations

† He often ſpeaks of Death and Afflictions as coming on *Adam*'s Poſterity in Conſequence of his Sin; and in p. 20, 21. and many other Places, he ſuppoſes that theſe Things come in Conſequence of his Sin, not as a Puniſh-

penſations of Grace, which ſucceed thoſe of meer Law, implied an Acknowledgment, that the preceding legal Conſtitution would be unjuſt, if left as it was, or at leaſt very hard Dealing with Mankind;

a Puniſhment or a Calamity, but as a Benefit: But in p. 23. He ſuppoſes, theſe Things would be a great Calamity and Miſery, if it were not for the Reſurrection; which Reſurrection he there, and in the following Pages, and many other Places, ſpeaks of as being by Chriſt; and often ſpeaks of it as being *by the Grace* of God in Chriſt.

P. 63, 64. ſpeaking of our being ſubjected to Sorrow, Labour and Death, in Conſequence of *Adam*'s Sin; he repreſents theſe as Evils that are reverſed, and turned into Advantages, and that we are delivered from *through Grace* in Chriſt. And in p. 65, 66, 67. He ſpeaks of God's thus turning Death into an Advantage *through Grace* in Chriſt, as what vindicates the Juſtice of God in bringing Death by *Adam*.

P. 152, 156. 'Tis one Thing which he alledges againſt this Propoſition of the Aſſembly of Divines, that we are by Nature Bond-ſlaves to *Satan: that God hath been providing, from the Beginning of the World to this Day, various Means and Diſpenſations, to preſerve and reſcue Mankind from the Devil.*

P. 168, 169, 170. One Thing alledged, in Anſwer to that Objection againſt his Doctrine, that we are in worſe Circumſtances than *Adam*, is the happy Circumſtances we are under by the Proviſion and Means furniſhed, through *free Grace in Chriſt.*

P. 228. Among other Things which he ſays, in anſwering that Argument againſt his Doctrine, and brought to ſhew Men have Corruption by Nature, *viz.* That there is a Law in our Members,——bringing us into Captivity to the Law of Sin and Death, ſpoken of *Rom.* vii. He allows that the Caſe of thoſe who are under a Law threatning Death for every Sin (which Law he elſewhere ſays, *ſhews us the natural and proper demerit of Sin, and is perfectly conſonant to everlaſting*

kind; and that the other were of the Nature of a Satisfaction to his Creatures, for former Injuries, or hard Treatment: ſo that put together the Injury with the Satisfaction, the legal and injurious Diſpenſation taken with the following good Diſpenſation, which our Author calls Grace, and the Unfairneſs or improper Severity of the former amended by the Goodneſs of the latter, both together made up one Righteous Diſpenſation.

laſting Truth and Righteouſneſs), muſt be quite deplorable, if they have no Relief from the Mercy of the Lawgiver.

P. 367,—370. In Oppoſition to what is ſuppoſed of the miſerable State of Mankind are brought into by *Adam*'s Sin, one Thing he alledges, is, *The noble Deſigns of Love, manifeſted by advancing a new and happy Diſpenſation, founded on the Obedience and Righteouſneſs of the Son of God*; and that altho' by *Adam* we are ſubjected to Death, yet in this Diſpenſation a Reſurrection is provided; and that *Adam*'s Poſterity are under a mild Diſpenſation of *Grace*, &c.

P. 388, 389. He vindicates God's Dealings with *Adam*, in placing him at firſt under the Rigour of Law, Tranſgreſs and die (which, as he expreſſes it, *was putting his Happineſs on a Foot extremely dangerous*) by ſaying *that as God had before determined in his own Breaſt, ſo he immediately eſtabliſhed his Covenant upon a quite different Bottom, namely, upon Grace.*

P. 398, 399. Againſt what R. R. ſays, that God forſook Man when he fell, and that Mankind after *Adam*'s Sin were born without the divine Favour, &c. He alledges among other Things, *Chriſt's coming to be the Propitiation of the Sins of the whole World ——And the Riches of God's Mercy in giving the Promiſe of a Redeemer to deſtroy the Works of the Devil,— that He caught his ſinning falling Creature in the Arms of his Grace.*

The Reader is desired to bear this in Mind which I have said concerning the Interposition of divine Grace, it's not altering the Nature of Things, as they are in themselves: and accordingly, when I speak of such and such an evil Tendency of Things, belonging to the present Nature and State of Mankind, understand Me, to mean their Tendency *as they are in themselves*, abstracted from any Consideration of that Remedy the sovereign and infinite Grace of God has provided.

Having premised these Things, I now proceed to say,

That Mankind are all naturally in such a State, as is attended, without Fail, with this Consequence or Issue; that they universally run themselves into that which is, in Effect, their own utter eternal Perdition, as being finally accursed of God, and the Subjects of his remediless Wrath, thro' Sin.

From which I infer, that the natural State of the Mind of Man is attended with a Propensity of Nature, which is prevalent and effectual, to such an Issue; and that therefore their Nature is corrupt and depraved with a moral Depravity, that amounts to and implies their utter undoing

Here I would first consider the Truth of the Proposition; and then would shew the Certainty of the Consequences which I infer from it. If both can be clearly and certainly proved, then I trust, none will deny but that the Doctrine of original Depravity is evident, and so the Falseness of Dr. *T-r*'s Scheme demonstrated; the greatest Part of whose Book, that he calls *the Scripture Doctrine of Original Sin*, &c. is against the Doctrine of *innate Depravity*. In P. 383. He speaks of the Conveyance of a corrupt and sinful Nature to *Adam*'s Posterity as

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the grand Point to be proved by the Maintainers of the Doctrine of original Sin.

In order to demonstrate what is asserted in the Proposition laid down, there is need only that these two Things should be made manifest: *One* is this Fact, that all Mankind come into the World in such a State, as without Fail comes to this Issue, namely, the universal Commission of Sin; or that every One who comes to act in the World as a moral Agent, is, in a greater or lesser Degree, guilty of Sin. The *Other* is, that all Sin deserves and exposes to utter and eternal Destruction, under God's Wrath and Curse; and would end in it, were it not for the Interposition of divine Grace to prevent the Effect. Both which can be abundantly demonstrated to be agreeable to the Word of God, and to Dr. *T—r*'s own Doctrine. *

That every one of Mankind at least of them that are capable of acting as moral Agents, are guilty of Sin (not now taking it for granted that they come guilty into the World) is a Thing most clearly and abundantly evident from the holy Scriptures; 1 Kings viii. 46. *If any Man sin against thee, for*

* In his *Note* on Rom. v. 20. P. 379. He says as follows: "The Law, I conceive, is not a Dispensation "suitable to the Infirmity of the human Nature in "our present State; Or it doth not seem congruous "to the Goodness of God, to afford us no other "Way of Salvation but by Law, which if we once "transgress we are ruin'd for ever. For who then "from the Beginning of the World could be saved? "And therefore it seems to me, that the Law was "not absolutely intended to be a Rule for obtaining "Life, even to *Adam* in Paradise: *Grace* was the "Dispensation God intended Mankind should be un-"der: And therefore Christ was fore-ordained be-"fore the Foundation of the World."
There are various other Passages in this Author's Writings, of the like Kind.

for there is no Man that ſinneth not. Eccl. vii. 20. *There is not a juſt Man upon Earth that doth Good, and ſinneth not.* Job ix. 2, 3. *I know it is ſo of a Truth,* (i. e. as *Bildad* had juſt before ſaid, that God would not caſt away a perfect Man, &c.) *but how ſhould Man be juſt with God? If he will contend with him, he cannot anſwer him one of a Thouſand.* To the like Purpoſe, Pſal. cxliii. 2. *Enter not into Judgment with thy Servant; for in thy Sight ſhall no Man living be juſtified.* So the Words of the Apoſtle (in which he has apparent Reference to thoſe Words of the Pſalmiſt) Rom. iii. 19, 20. *That every Mouth may be ſtopped, and all the World become guilty before God. Therefore by the Deeds of the Law there ſhall no Fleſh be juſtified in his Sight: for by the Law is the Knowledge of Sin.* So Gal. ii. 16. 1 Joh. i. 7,—10. *If we walk in the Light, the Blood of Chriſt cleanſeth us from all Sin. If we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us. If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs. If we ſay that we have not ſinned, we make him a Liar, and his Word is not in us.* As in this Place, ſo in innumerable other Places, Confeſſion and Repentance of Sin are ſpoken of as Duties proper for all; as alſo Prayer to God for Pardon of Sin; and Forgiveneſs of thoſe that injure us, from that Motive, that we hope to be forgiven of God. Univerſal Guilt of Sin might alſo be demonſtrated from the Appointment, and the declared Uſe and End of the ancient Sacrifices; and alſo from the Ranſom, which every one that was numbered in *Iſrael* was directed to pay, to make Atonement for his Soul, *Exod.* xxx. 11—16. All are repreſented, not only as being ſinful, but as having great and manifold Iniquity, *Job* ix. 2, 3. *Jam.* iii. 1, 2.

There

There are many Scriptures which both declare, the univerſal Sinfulneſs of Mankind, and alſo that all Sin deſerves and juſtly expoſes to everlaſting Deſtruction, under the Wrath and Curſe of God; and ſo demonſtrate both Parts of the Propoſition I have laid down. To which Purpoſe, that in Gal. iii. 10. is exceeding full. *For as many as are of the Works of the Law are under the Curſe; for it is written, Curſed is every one that continueth not in all Things which are written in the Book of the Law, to do them.* How manifeſtly is it implied in the Apoſtle's Meaning here, that there is no Man but what fails in ſome Inſtances of doing all Things that are written in the Book of the Law, and therefore as many as have their Dependance on their fulfilling the Law, are under that Curſe which is pronounced on them that do fail of it? and hence the Apoſtle infers in the next Verſe, *that no Man is juſtified by the Law in the Sight of God:* as he had ſaid before in the preceding Chapter, ver. 16, 17. *By the Works of the Law ſhall no Fleſh be juſtified*; and that all that *ſeek to be juſtified by the Works of the Law, are found Sinners.* The Apoſtle ſhews us that he underſtands, that by this Place which he cites from *Deuteronomy, the Scripture hath concluded*, or *ſhut up, all under Sin*; as in Chap. iii. 22. So that here we are plainly taught, both that every one of Mankind is a Sinner, and that every Sinner is under the Curſe of God.

To the like Purpoſe is that, *Rom.* iv. 14. and alſo 2 *Cor.* iii. 6, 7, 9. where the Law is called *the Letter that kills, the Miniſtration of Death*, and *the Miniſtration of Condemnation.* The Wrath, Condemnation and Death which is threaten'd in the Law to all its Tranſgreſſors, is final Perdition, the ſecond Death, eternal Ruin; as is very plain, and is confeſs'd. And this Puniſhment

ment which the Law, threatens for every Sin, is a juſt Puniſhment; being what every Sin truly deſerves; God's Law being a righteous Law, and the Sentence of it a righteous Sentence.

All theſe Things are what Dr. *T.* himſelf confeſſes and aſſerts. He ſays, that the Law of God requires perfect Obedience. (*Note* on Rom. vii. 6. p. 391, 392.) "God can never require imperfect Obedience, or by his holy Law allow us to "be guilty of any one Sin, how ſmall ſoever. And "if the Law as a Rule of Duty were in any Reſpect aboliſhed, then we might in ſome Reſpects "tranſgreſs the Law, and yet not be guilty of "Sin. The moral Law, or Law of Nature, is "the Truth, everlaſting, unchangeable; and "therefore, as ſuch, can never be abrogated. On "the contrary, our Lord Jeſus Chriſt has promulgated it anew under the Goſpel, fuller and clearer than it was in the Moſaical Conſtitution, or "any where elſe;—having added to its Precepts "the Sanction of his own divine Authority." And many Things which he ſays, imply that all Mankind do in ſome Degree tranſgreſs the Law. In P. 228. ſpeaking of what may be gather'd from *Rom.* vii. and viii. he ſays, "We are very apt, in "a World full of Temptation, to be deceived, "and drawn into Sin by bodily Appetites, &c. "And the Caſe of thoſe who are under a Law "threatning Death to every Sin, muſt be quite deplorable, if they have no Relief from the Mercy of the Lawgiver." But this is very fully declared in what he ſays in his Note on *Rom.* v. 20. p. 378, 379. His Words are as follows; "Indeed, as a Rule of Action preſcribing our Duty, "it (the Law) always was, and always muſt be a "Rule ordain'd for obtaining Life; but not as a "Rule of Juſtification, not as it ſubjects to Death "for every Tranſgreſſion. For if it COULD in

"it's

" it's utmoſt Rigour have given us Life, then, as " the Apoſtle argues, it would have been againſt " the Promiſes of God.——For if there had " been a Law, in the ſtrict and rigorous Senſe of " Law, WHICH COULD HAVE MADE US LIVE, " verily Juſtification ſhould have been by the Law. " But he ſuppoſes, no ſuch Law was ever given: " And therefore there is need and room enough for " the Promiſes of Grace; or as he argues, *Gal.* " ii. 21. It would have fruſtrated, or rendered " uſeleſs the Grace of God. For if Juſtification " came by the Law, then truly Chriſt is dead in " vain, then he died to accompliſh what was, or " MIGHT HAVE BEEN EFFECTED by Law itſelf, " without his Death. Certainly the Law was not " brought in among the *Jews* to be a Rule of Juſti- " fication, or to recover them out of a State of " Death, and to procure Life by their ſinleſs Obe- " dience to it: for in this, as well as in another " Reſpect, it was WEAK; not in itſelf, but thro' " the WEAKNESS of our Fleſh, *Rom.* viii. 3. The " Law, I conceive, is not a Diſpenſation *ſuitable* " *to the Infirmity of the human Nature* in our preſent " State; or it doth not ſeem congruous to the Good- " neſs of God to afford us no other Way of Salva- " tion, but by LAW; WHICH IF WE ONCE " TRANSGRESS, WE ARE RUIN'D FOR EVER. " FOR who THEN FROM THE BEGINNING OF " THE WORLD COULD BE SAVED?" How clear and expreſs are theſe Things, that no one of Mankind from the Beginning of the World can ever be juſtified by Law, becauſe every one tranſgreſſes it? *

And

* I am ſenſible, theſe Things are quite inconſiſtent with what he ſays elſewhere, of *ſufficient Power in all Mankind conſtantly to do the whole Duty which God requires of them*, without a Neceſſity of breaking God's Law *in any Degree*. (P. 339, 340, 344, 348.) But I hope,

And here alſo we ſee Dr. *T.* declares, that by the Law Men are ſentenc'd to *everlaſting Ruin* for one Tranſgreſſion To the like Purpoſe he often expreſſes himſelf. So, P. 207. " The Law " requireth the moſt extenſive Obedience, diſco- " vering Sin in all its Branches.—It gives Sin a " deadly Force, ſubjecting every Tranſgreſſion to " the Penalty of Death; and yet ſupplieth neither " Help nor Hope to the Sinner; but leaveth him " under the Power of Sin, and Sentence of Death." In P. 213. He ſpeaks of the Law as *extending to Luſt and irregular Deſires, and to every Branch and Principle of Sin*; *and even to its latent Principles, and minuteſt Branches.* Again (*Note* on *Rom.* vii. 6. P. 391.) *to every Sin, how ſmall ſoever.* And when he ſpeaks of the Law ſubjecting every Tranſgreſſion to the Penalty of Death, he means eternal Death, as he from Time to Time explains the Matter. In P. 212. He ſpeaks of the Law *in the condemning Power of it, as binding us in everlaſting Chains.* In P. 396. He ſays, that Death which is the Wages of Sin, is the *ſecond Death*: And this P. 78. he explains of *final Perdition.* In his *Key*, P. 155. §. 264. he ſays, " The " Curſe of the Law ſubjected Men for every " Tranſgreſſion to *eternal Death.*" So in *Note* on *Rom.* v. 20. P. 371. " The Law of *Moſes* ſub- " jected thoſe who were under it to Death, mean- " ing by Death eternal Death." Theſe are his Words.

He alſo ſuppoſes, that this Sentence of the Law, thus ſubjecting Men for *every*, even the *leaſt Sin*, and *every minuteſt Branch*, and *latent Principle of Sin*, to ſo dreadful a Puniſhment, is *juſt and righteous, agreeable to Truth* and the *Nature of Things*, or to the *natural* and *proper Demerits of Sin.* This he

I hope, the Reader will not think me accountable for his Inconſiſtences.

he is very full in. Thus in P. 21. " It was Sin " (ſays he) which ſubjected to Death by the Law, " JUSTLY threatening Sin with Death. Which " Law was given us, that Sin might appear; might " be ſet forth IN IT'S PROPER COLOURS; when " we ſaw it ſubjected us to Death by a Law, PER- " FECTLY HOLY, JUST, AND GOOD; that Sin " by the Commandment, by the Law, might be " repreſented WHAT IT REALLY IS, an exceeding " great and deadly Evil." So in Note on *Rom.* " v. 20. P. 380. " The Law or Miniſtration of " Death, as it ſubjects to Death for every Tranſ- " greſſion, is ſtill of Uſe to ſhew THE NATURAL " AND PROPER DEMERIT OF SIN. *Ibid.* P. 371. " 372. The Language of the Law, Dying thou " ſhalt die, is to be underſtood of the *Demerit* of " the Tranſgreſſion, that which it *deſerves* *Ibid.* " P. 379. The Law was added, ſaith Mr. *Locke* " on the Place, becauſe the *Iſraelites*, the Poſteri- " ty of *Abraham*, were Tranſgreſſors as well as " other Men, to ſhew them their Sins, and the " Puniſhment and Death, which in STRICT JUS- " TICE they incurred by them. And this appears " to be a true Comment on *Rom.* vii. 13.—Sin by " Vertue of the Law, ſubjected you to Death for " this End, that Sin, working Death in us by that " which is *holy, juſt and good*, PERFECTLY CONSO- " NANT TO EVERLASTING TRUTH AND RIGH- " TEOUSNESS.—— " Conſequently every Sin is " *in ſtrict Juſtice deſerving* of Wrath and Puniſh- " ment; and the Law in its Rigour was given to " the *Jews*, to ſet Home this awful Truth upon " their Conſciences, to ſhew them the evil and " pernicious NATURE of Sin; and that being " conſcious they had broke the Law of God, this " might convince them of the great Need they had " of the FAVOUR of the Lawgiver, and oblige them

" them, by Faith in his GOODNESS, to fly to his " MERCY for Pardon and Salvation."

If the Law be holy, juſt and good, a Conſtitution perfectly agreeable to God's Holineſs, Juſtice and Goodneſs; then he might have put it exactly in Execution, agreeably to all theſe his Perfections. Our Author himſelf ſays, P. 409. " How that " Conſtitution, which eſtabliſhes a Law, the mak- " ing of which is inconſiſtent with the Juſtice and " Goodneſs of God, and the Executing of it in- " conſiſtent with his Holineſs, can be a righteous " Conſtitution, I confeſs, is quite beyond my Com- " prehenſion."

Now the Reader is left to judge whether it be not moſt plainly and fully agreeable to Dr. *T———r*'s own Doctrine, that there never was any one Perſon from the Beginning of the World, who came to act in the World as a moral Agent, and that it is not to be hoped there ever will be any, but what is a Sinner or Tranſgreſſor of the Law of God; and that therefore this proves to be the Iſſue and Event of Things, with Reſpect to all Mankind in all Ages, that, by the natural and proper Demerit of their own Sinfulneſs, and in the Judgment of the Law of God, which is perfectly conſonant to Truth, and exhibits Things in their true Colours, they are the proper Subjects of the Curſe of God, eternal Death, and everlaſting Ruin; which muſt be the actual Conſequence, unleſs the Grace or Favour of the Lawgiver interpoſe, and Mercy prevail for their Pardon and Salvation. The Reader has ſeen alſo how agreeable this is to the Doctrine of the holy Scripture.

And if ſo, and what has been obſerved concerning the Interpoſition of divine Grace be remembered, namely, that this alters not the Nature of Things as they are in themſelves, and that it don't in the leaſt affect the State of the Controverſy we

are

are upon, concerning the true Nature and Tendency of the State that Mankind come into the World in, whether Grace prevents the fatal Effect or no; I ſay, if theſe Things are conſidered, I truſt, none will deny, that the Propoſition that was laid down, is fully proved, as agreeable to the Word of God, and Dr *T——r*'s own Words, *viz.* that Mankind are all naturally in ſuch a State, as is attended, without Fail, with this Conſequence or Iſſue, that they univerſally are the Subjects of that Guilt and Sinfulneſs, which is, in Effect, their utter and eternal Ruin, being caſt wholly out of the Favour of God, and ſubjected to his everlaſting Wrath and Curſe.

SECT. II.

It follows from the Propoſition proved in the foregoing Section, that all Mankind are under the Influence of a prevailing effectual Tendency in their Nature, *to that Sin and Wickedneſs, which implies their utter and eternal Ruin.*

THE Propoſition laid down being proved, the Conſequence of it remains to be made out, *viz.* that the Mind of Man has a *natural Tendency* or *Propenſity* to that Event, which has been ſhewn univerſally and infallibly to take Place; (if this be not ſufficiently evident of itſelf, without Proof;) and that this is a *corrupt* or *depraved* Propenſity.

I ſhall here conſider the former Part of this Conſequence, namely, whether ſuch an univerſal, conſtant, infallible Event is truly a Proof of the Being of any *Tendency* or *Propenſity* to that Event; leaving the *evil* and *corrupt Nature* of ſuch a Propenſity to be conſidered afterwards.

If

If any ſhall ſay, they don't think that it's being a Thing univerſal and infallible in Event, that Mankind commit ſome Sin, is a Proof of a prevailing Tendency to Sin; becauſe they don't only ſin, but alſo do Good, and perhaps more Good than Evil: Let them remember, that the Queſtion at preſent is not, How much Sin there is a Tendency to; but, Whether there be a prevailing Propenſity to that Iſſue, which it is allowed all Men do actually come to, that all fail of keeping the Law perfectly;——Whether there be not a Tendency to ſuch Imperfection of Obedience, as always without fail comes to paſs; to that Degree of Sinfulneſs, at leaſt, which all fall into; and ſo to that utter Ruin, which that Sinfulneſs implies and infers. Whether an effectual Propenſity to this be worth the Name of Depravity, becauſe of the Good that may be ſuppoſed to balance it, ſhall be conſidered by and by. If it were ſo, that all Mankind, in all Nations and Ages, were at leaſt one Day in their Lives deprived of the Uſe of their Reaſon, and run raving mad; or that all, even every individual Perſon, once cut their own Throats, or put out their own Eyes; it might be an Evidence of ſome Tendency in the Nature or natural State of Mankind to ſuch an Event; though they might exerciſe Reaſon many more Days than they were diſtracted, and were kind to and tender of themſelves oftener than they mortally and cruelly wounded themſelves.

To determine whether the unfailing Conſtancy of the above-named Event be an Evidence of Tendency, let it be conſidered,——What can be meant by *Tendency*, but a prevailing Liableneſs or Expoſedneſs to ſuch or ſuch an Event? Wherein conſiſts the Notion of any ſuch Thing, but ſome ſtated Prevalence or Preponderation in the Nature or State of Cauſes or Occaſions, that is followed *by*, and ſo proves to be effectual *to*, a ſtated Prevalence or Commonneſs of

of any particular Kind of Effect? Or, ſomething in the permanent State of Things, concerned in bringing a certain Sort of Event to paſs, which is a Foundation for the Conſtancy, or ſtrongly prevailing Probability, of ſuch an Event? If we mean this by Tendency (as I know not what elſe can be meant by it, but this, or ſomething like this) then it is manifeſt, that where we ſee a ſtated Prevalence of any Kind of Effect or Event, there is a Tendency to that Effect in the Nature and State of it's Cauſes. A common and ſteady Effect ſhews, that there is ſomewhere a Preponderation, a prevailing Expoſedneſs or Liableneſs in the State of Things, to what comes ſo ſteadily to paſs. The natural Dictate of Reaſon ſhews, that where there is an Effect, there is a Cauſe, and a Cauſe ſufficient for the Effect; becauſe, if it were not ſufficient, it would not be effectual: And that therefore, where there is a ſtated Prevalence of the Effect, there is a ſtated Prevalence in the Cauſe: A ſteady Effect argues a ſteady Cauſe. We obtain a Notion of ſuch a Thing as Tendency, no other Way than by Obſervation: And we can obſerve nothing but Events: And 'tis the Commonneſs or Conſtancy of Events, that gives us a Notion of Tendency in all Caſes. Thus we judge of Tendencies in the natural World. Thus we judge of the Tendencies or Propenſities of Nature in Minerals, Vegetables, Animals, rational and irrational Creatures. A Notion of a ſtated Tendency or fixed Propenſity is not obtained by obſerving only a ſingle Event. A ſtated Preponderation in the Cauſe or Occaſion, is argued only by a ſtated Prevalence of the Effect. If a Die be once thrown, and it falls on a particular Side, we do not argue, from hence, that that Side is the heavieſt; but if it be thrown without Skill or Care, many Thouſands or Millions of Times going, and conſtantly falls on the ſame Side, we have not the leaſt Doubt in our Minds,

Minds, but that there is ſomething of Propenſity in the Caſe, by ſuperior Weight of that Side, or in ſome other Reſpect. How ridiculous would he make himſelf, who ſhould earneſtly diſpute againſt any Tendency in the State of Things to Cold in the Winter, or Heat in the Summer; or ſhould ſtand to it, that altho' it often happened that Water quench'd Fire, yet there was no Tendency in it to ſuch an Effect?

In the Caſe we are upon, the human Nature, as exiſting in ſuch an immenſe Diverſity of Perſons and Circumſtances, and never failing in any one Inſtance, of coming to that Iſſue, *viz.* that Sinfulneſs which implies extreme Miſery and eternal Ruin, is as the Die often caſt. For it alters not the Caſe, in the leaſt, as to the Evidence of Tendency, whether the Subject of the conſtant Event be an Individual, or a Nature and Kind. Thus, if there be a Succeſſion of Trees of the ſame Sort, proceeding one from another, from the Beginning of the World, growing in all Countries, Soils and Climates, and otherwiſe in (as it were) an infinite Variety of Circumſtances, all bearing ill Fruit; it as much proves the Nature and Tendency of the *Kind* as if it were only one Individual Tree, that had remain'd from the Beginning of the World, had often been tranſplanted into different Soils, *&c.* and had continued to bear only bad Fruit. So, if there were a particular Family, which, from Generation to Generation, and through every Remove to innumerable different Countries and Places of Abode, all died of a Conſumption, or all run diſtracted, or all murdered themſelves, it would be as much an Evidence of the Tendency of ſomething in the Nature or Conſtitution of that Race, as it would be of the Tendency of ſomething in the Nature or State of an Individual, if ſome one Perſon had liv'd all that Time, and ſome remarkable Event had often appeared

peared in him, which he had been the Agent or Subject of, from Year to Year, and from Age to Age, continually and without Fail.*

Thus a Propenſity attending the preſent Nature or natural State of Mankind, eternally to ruin themſelves by Sin, may certainly be inferr'd from apparent and acknowledged Fact.—And I would now obſerve further, that not only does this follow from Facts that are acknowledged by Dr. *T——r* but the Things he *aſſerts*, the Expreſſions and Words which he *uſes*, do plainly imply that all Mankind have ſuch a Propenſity; yea, one of the higheſt Kind, a Propenſity that is *invincible*, or a Tendency which really amounts to a fixed conſtant unfailing *Neceſſity*. There is a plain Confeſſion of a Propenſity or Proneneſs to Sin, P. 143.—" Man, " who

* Here may be obſerved the Weakneſs of that Objection, made againſt the Validity of the Argument for a fixed Propenſity to Sin, from the Conſtancy and Univerſality of the Event, that *Adam* ſinned in one Inſtance, without a fixed Propenſity. Without Doubt a ſingle Event is an Evidence, that there was ſome Cauſe or Occaſion of that Event: But the thing we are ſpeaking of, is a *fixed Cauſe*: Propenſity is a *ſtated* continued thing. We juſtly argue, that a *ſtated Effect* muſt have a *ſtated Cauſe*; and truly obſerve, that we obtain the Notion of Tendency, or *ſtated Preponderation* in Cauſes, no other Way than by obſerving a ſtated Prevalence of a particular Kind of Effect. But who ever argues a fixed Propenſity from a ſingle Effect? And is it not ſtrange arguing, that becauſe an Event which once comes to paſs, don't prove any ſtated Tendency, therefore the unfailing Conſtancy of an Event is an Evidence of no ſuch thing?——— But becauſe Dr. *T——r* makes ſo much of this Objection, from *Adam*'s ſinning without a Propenſity, I ſhall hereafter conſider it more particularly, in the Beginning of the 9th *Section* of this Chapter; where will alſo be conſidered what is objected from the Fall of the Angels.

" who drinketh in Iniquity like Water ; who is at-
" tended with ſo many ſenſual Appetites, and ſo
" APT to indulge them——" And again, P. 228.
" WE ARE VERY APT, in a World full of Temp-
" tation, to be deceived, and drawn into Sin by
" bodily Appetites."——If we are *very apt* or prone to be drawn into Sin by bodily Appetites, and *ſinfully to indulge them*, and very apt or prone *to yield to Temptation to Sin*, then we are *prone to Sin:* for to yield to Temptation to Sin, is *ſinful.*— In the ſame Page he repreſents, that on this Account, and on Account of the Conſequences of this, *the Caſe of thoſe who are under a Law threatning Death for every Sin, muſt be quite deplorable, if they have no Relief from the Mercy of the Lawgiver.* Which implies, that their Caſe is hopeleſs, as to an eſcape from Death, the Puniſhment of Sin, by any other Means than God's Mercy. And that implies, that there is ſuch an *Aptneſs* to yield to Temptation to Sin, that 'tis hopeleſs that any of Mankind ſhould wholly avoid it. But he ſpeaks of it elſewhere, over and over, as truly *impoſſible*, or what *cannot be* ; as in the Words which were cited in the laſt *Section*, from his Note on *Rom.* v. 20. where he repeatedly ſpeaks of the Law, which ſubjects us to Death for every Trangreſſion, as what *CANNOT GIVE LIFE* ; and repreſents, that if God offer'd us no other Way of Salvation, *no Man from the Beginning of the World COULD be ſaved.* In the ſame Place he with Approbation cites Mr. *Locke*'s Words, in which, ſpeaking of the *Iſraelites*, he ſays, " All Endeavours after Righteouſneſs
" was LOST LABOUR ſince any one Slip for-
" feited Life, and it was IMPOSSIBLE for them
" to expect ought but Death." Our Author ſpeaks of it as impoſſible for the Law requiring ſinleſs Obedience, to give Life, *not that the Law was weak in itſelf, but thro' the Weakneſs of our Fleſh.*

Therefore,

Therefore, he ſays, *he conceives the Law not to be a Diſpenſation ſuitable to the Infirmity of the human Nature in its preſent State.* Theſe Things amount to a full Confeſſion, that the Proneneſs in Men to Sin, and to a Demerit of and juſt Expoſedneſs to eternal Ruin by Sin, is univerſally invincible, or, which is the ſame Thing, amounts to abſolute invincible Neceſſity ; which ſurely is the higheſt Kind of Tendency, or Propenſity : and that not the leſs for his laying this Propenſity to our Infirmity or Weakneſs, which may ſeem to intimate ſome Defect, rather than any Thing poſitive : And 'tis agreeable to the Sentiments of the beſt Divines, that all Sin originally comes from a defective or privative Cauſe. But Sin do not ceaſe to be Sin, or a Thing not juſtly expoſing to eternal Ruin (as is imply'd in Dr. *T*——*r*'s own Words) for ariſing from Infirmity or Defect ; nor does an invincible Propenſity to Sin ceaſe to be a Propenſity to ſuch Demerit of eternal Ruin, becauſe the Proneneſs ariſes from ſuch a Cauſe.

It is manifeſt, that this Tendency which has been proved, do not conſiſt in any particular external Circumſtances, that ſome or many are in, peculiarly tempting and influencing their Minds ; but is *inherent*, and is ſeated in that *Nature* which is common to all Mankind, which they carry with them where-ever they go, and ſtill remains the ſame, however Circumſtances may differ. For it is implied in what has been proved, and ſhewn to be confeſs'd, that the ſame Event comes to paſs in all Circumſtances, that any of Mankind ever are or can be under in the World. *In God's Sight no Man living can be juſtified* ; but all are Sinners, and expoſed to Condemnation. This is true of Perſons of all Conſtitutions, Capacities, Conditions, Manners, Opinions and Educations ; in all Countries,

Climates, Nations and Ages; and through all the mighty Changes and Revolutions, which have come to paſs in the habitable World.

We have the ſame Evidence, that the Propenſity in this Caſe lies in the Nature of the Subject, and do not ariſe from any particular Circumſtances, as we have in any Caſe whatſoever; which is only by the Effects appearing to be the ſame in all Changes of Time and Place, and under all Varieties of Circumſtances. It is in this Way only we judge, that any Propenſities, which we obſerve in Mankind, are ſuch as are ſeated in their Nature, in all other Caſes. 'Tis thus we judge of the mutual Propenſity betwixt the Sexes, or of the Diſpoſitions which are exerciſed in any of the natural Paſſions or Appetites, that they truly belong to the Nature of Man; becauſe they are obſerved in Mankind in general, through all Countries, Nations and Ages, and in all Conditions.

If any ſhould ſay, tho' it be evident that there is a Tendency in the State of Things to this general Event, that all Mankind ſhould fail of perfect Obedience, and ſhould ſin, and incur a Demerit of eternal Ruin; and alſo that this Tendency do not lie in any diſtinguiſhing Circumſtances of any particular People, Perſon or Age: yet it may not lie in Man's Nature, but in the general Conſtitution and Frame of this World, into which Men are born: Tho' the Nature of Man may be good, without any evil Propenſity inherent in it; yet the Nature and univerſal State of this earthly World may be ſuch as to be full of ſo many and ſtrong Temptations every where, and of ſuch a powerful Influence on ſuch a Creature as Man, dwelling in ſo infirm a Body, *&c.* that the Reſult of the whole may be a ſtrong and infallible Tendency *in ſuch a State*

of

of Things, to the Sin and eternal Ruin of every one of Mankind.

To this I would reply, that ſuch an Evaſion will not at all avail to the Purpoſe of thoſe whom I oppoſe in this Controverſy. It alters not the Caſe as to this Queſtion, whether Man is not a Creature that in his preſent State is depraved and ruin'd by Propenſities to Sin. If any Creature be of ſuch a Nature that it proves evil in its proper Place, or in the Situation which God has aſſigned it in the Univerſe, it is of an evil Nature. That Part of the Syſtem is not good, which is not good in it's Place in the Syſtem: And thoſe inherent Qualities of that Part of the Syſtem, which are not good, but corrupt, in that Place, are juſtly looked upon as evil inherent Qualities. That Propenſity is truly eſteemed to belong to the *Nature* of any Being, or to be inherent in it, that is the neceſſary Conſequence of its Nature, conſidered together with its proper Situation in the univerſal Syſtem of Exiſtence, whether that Propenſity be good or bad. 'Tis the *Nature* of a Stone, to be heavy; but yet, if it were placed, as it might be, at a diſtance from this World, it would have no ſuch Quality. But ſeeing a Stone is of ſuch a Nature, that it will have this Quality or Tendency, in its proper Place, here in this World, where God has made it, 'tis properly look'd upon as a Propenſity belonging to its Nature: And if it be a good Propenſity here in its proper Place, then it is a good Quality of its Nature; but if it be contrariwiſe, it is an evil natural Quality. So, if Mankind are of ſuch a Nature, that they have an univerſal effectual Tendency to Sin and Ruin, in this World, where God has made and placed them, this is to be looked upon as a pernicious Tendency belonging to their Nature. There

is, perhaps, ſcarce any ſuch Thing in Beings not independent and ſelf-exiſtent, as any Power or Tendency, but what has ſome Dependance on other Beings, which they ſtand in ſome Connection with, in the univerſal Syſtem of Exiſtence: Propenſities are no Propenſities, any otherwiſe, than as taken with their Objects. Thus it is with the Tendencies obſerved in natural Bodies, ſuch as Gravity, Magnetiſm, Electricity, *&c.* And thus it is with the Propenſities obſerved in the various Kinds of Animals; and thus it is with moſt of the Propenſities in created Spirits.

It may further be obſerved, that it is exactly the ſame Thing, as to the Controverſy concerning an Agreeableneſs with God's moral Perfections of ſuch a Diſpoſal of Things, that Man ſhould come into the World in a depraved ruin'd State, by a Propenſity to Sin and Ruin; whether God has ſo ordered it, that this Propenſity ſhould lie in his Nature conſidered alone, or with Relation to its Situation in the Univerſe, and its Connection with other Parts of the Syſtem to which the Creator has united it; which is as much of God's ordering, as Man's Nature itſelf, moſt ſimply conſidered.

Dr. *T.* (P. 188, 189.) ſpeaking of the Attempt of ſome to ſolve the Difficulty of God's being the Author of our Nature, and yet that our Nature is polluted, by ſuppoſing that God makes the Soul pure, but unites it to a polluted Body [or a Body ſo made, as tends to pollute the Soul;] he cries out of it as weak and inſufficient, and *too groſs to be admitted*: For, ſays he, *Who infuſed the Soul into the Body? And if it is polluted by being infuſed into the Body, who is the Author and Cauſe of its Pollution? And who created the Body,* &c?——But is not the Caſe juſt the ſame, as to thoſe who ſuppoſe that God made the Soul pure, and places it in a polluted

luted World, or a World tending by its natural State in which it is made, to pollute the Soul, or to have ſuch an Influence upon it, that it ſhall without fail be polluted with Sin, and eternally ruin'd? Here, mayn't I alſo cry out, on as good Grounds as Dr. *T.* Who placed the Soul here in this World? And if the World be polluted, or ſo conſtituted as naturally and infallibly to pollute the Soul with Sin, who is the Cauſe of this Pollution? And, who created the World —— ?

Tho' in the Place now cited, Dr. *T.* ſo inſiſts upon it, that God muſt be anſwerable for the Pollution of the Soul if he has infuſed or put the Soul into a Body that tends to pollute it; yet this is the very Thing which he himſelf ſuppoſes to be Fact, with reſpect to the Soul's being created by God, in ſuch a Body as it is, and in ſuch a World as it is; in a Place which I have already had Occaſion to obſerve, where he ſays "We are *apt*, in a World "full of Temptation, to be drawn into Sin by bodily "Appetites." And if ſo, according to his Way of Reaſoning, God muſt be the Author and Cauſe of this Aptneſs to be drawn into Sin. Again, P. 143. we have theſe Words, "*Who drinketh in Iniquity* "*like Water*; *who is attended with ſo many ſenſu-* "*al Appetites, and ſo apt to indulge them.*" In theſe Words our Author in Effect ſays the individual Thing that he cries out of as ſo *groſs, viz.* The Tendency of the Body, as God has made it, to pollute the Soul, which he has infuſed into it. Theſe ſenſual Appetites, which incline the Soul, or make it *apt* to a ſinful *Indulgence*, are either from the Body which God hath made, or otherwiſe a Proneneſs to ſinful Indulgence is immediately and originally ſeated in the Soul itſelf, which will not mend the Matter, for Dr. *Taylor.*

I would here laſtly obſerve, that our Author inſiſts upon it, P. 317, 318. That this lower World where we dwell, in its preſent State, " Is " as it was, when upon a Review, God pronoun- " ced it, and all its Furniture, very good.—And " that the preſent Form and Furniture of the Earth " is full of God's Riches, Mercy and Goodneſs, and " of the moſt evident Tokens of his Love and " Bounty to the Inhabitants." If ſo, there can be no Room for ſuch an Evaſion of the Evidences from Fact, of the univerſal infallible Tendency of Man's Nature to Sin and eternal Perdition, as, that the Tendency there is to this Iſſue, don't lie in Man's Nature, but in the general Conſtitution and Frame of this earthly World, which God hath made to be the Habitation of Mankind.

SECT. III.

That Propenſity which has been proved to be in the Nature of all Mankind, muſt be a very evil, depraved and pernicious Propenſity; *making it manifeſt that the Soul of Man, as it is by Nature, is in a* corrupt, fallen and ruin'd State: *Which is the other Part of the Conſequence, drawn from the Propoſition laid down in the firſt* Section.

THE Queſtion to be conſidered, in Order to determine whether Man's Nature is not *depraved and ruin'd*, is not, whether he is not inclined to perform as many *good Deeds* as *bad ones*? But, which of theſe two he preponderates to, in the Frame of his Heart, and State of his Nature, *a State of Innocence and Righteouſneſs, and Favour with God*; or *a State of Sin, Guiltineſs and Abhorrence*

rence in the Sight of God?——Perſevering ſinleſs Righteouſneſs, or elſe the Guilt of Sin, is the Alternative, on the Deciſion of which depends (as is confeſſed) according to the Nature and Truth of Things, as they are in themſelves, and according to the Rule of Right and of perfect Juſtice, Man's being approved and accepted of his Maker, and eternally bleſſed as good; or his being rejected, thrown away and curſed as bad. And therefore the Determination of the Tendency of Man's Heart and Nature with reſpect to theſe Terms, is that which is to be look'd at, in Order to determine whether his Nature is good or evil, pure or corrupt, ſound or ruin'd. If ſuch be Man's Nature, and State of his Heart, that he has an infallibly effectual Propenſity to the latter of thoſe Terms; then it is wholly impertinent, to talk of *the innocent and kind Actions, even of Criminals themſelves, ſurpaſſing their Crimes in Numbers; and of the prevailing Innocence, good Nature, Induſtry, Felicity and Chearfulneſs of the greater Part of Mankind.* Let never ſo many Thouſands, or Millions of Acts of Honeſty, good Nature, *&c.* be ſuppoſed; yet, by the Suppoſition, there is an unfailing Propenſity to ſuch moral Evil; as in its dreadful Conſequences infinitely out-weighs all Effects or Conſequences of any ſuppoſed Good. Surely that Tendency, which, in Effect, is an infallible Tendency to eternal Deſtruction, is an infinitely dreadful and pernicious Tendency: And that Nature and Frame of Mind, which implies ſuch a Tendency, muſt be an infinitely dreadful and pernicious Frame of Mind. It would be much more abſurd, to ſuppoſe, that ſuch a State of Nature is good, or not bad, under a Notion of Men's doing more honeſt and kind Things, than evil Ones; than to ſay, the State of that Ship is good, to croſs the Atlantick Ocean in,

that is ſuch as cannot hold together through the Voyage, but will infallibly founder and ſink by the Way; under a Notion that it may probably go great Part of the Way before it ſinks, or that it will proceed and ſail above Water more Hours than it will be in ſinking: —— Or, to pronounce that Road a good Road to go to ſuch a Place, the greater Part of which is plain and ſafe, tho' ſome Parts of it are dangerous, and certainly fatal to them that travel in it; or to call that a good Propenſity, which is an inflexible Inclination to travel in ſuch a Way.

A Propenſity to that Sin which brings God's eternal Wrath and Curſe (which has been proved to belong to the Nature of Man) is not evil, only as it is *calamitous* and *ſorrowful*, ending in great *natural Evil*; but it is *odious* too, and *deteſtable*; as by the Suppoſition, it tends to that *moral Evil*, by which the Subject becomes odious in the Sight of God, and liable, as ſuch, to be condemned, and utterly rejected and curſed by him. This alſo makes it evident, that the State which it has been proved Mankind are in, is a corrupt State in a *moral Senſe*, that it is inconſiſtent with the Fulfilment of the Law of God, which is the Rule of moral Rectitude and Goodneſs. That Tendency, which is oppoſite to that which the moral Law requires and inſiſts upon, and prone to that which the moral Law utterly forbids and eternally condemns the Subject for, is doubtleſs a corrupt Tendency, in a moral Senſe.

So that this Depravity is both *odious*, and alſo *pernicious*, fatal and deſtructive, in the higheſt Senſe, as inevitably tending to that which implies Man's eternal Ruin; it ſhews, that Man, as he is by Nature, is in a deplorable and undone State, in the higheſt

higheſt Senſe. And this proves that Men do not come into the World perfectly innocent in the Sight of God, and without any juſt Expoſedneſs to his Diſpleaſure. For the being by Nature in a loſt and ruin'd State, in the higheſt Senſe, is not conſiſtent with being by Nature in a State of Favour with God.

But if any ſhould ſtill inſiſt on a Notion of Men's good Deeds exceeding their bad ones, and that ſeeing the good that is in Men more than countervails the Evil, they cannot be properly denominated evil; all Perſons and Things being moſt properly denominated from that which prevails, and has the Aſcendant in them: I would ſay further, That

I preſume it will be allowed, that if there is in Man's Nature a Tendency to Guilt and Ill-Deſert, in a vaſt Over-balance to Virtue and Merit; or a Propenſity to that Sin, the Evil and Demerit of which is ſo great, that the Value and Merit that is in him, or in all the virtuous Acts that ever he performs, are as Nothing to it; then truly the Nature of Man may be ſaid to be corrupt and evil.

That this is the true Caſe, may be demonſtrated by what is evident of the infinite Heinouſneſs of Sin againſt God, from the Nature of Things. The Heinouſneſs of this muſt riſe in ſome Proportion to the Obligation we are under to regard the divine Being; and that muſt be in ſome Proportion to his Worthineſs of Regard; which doubtleſs is infinitely beyond the Worthineſs of any of our Fellow-Creatures. But the Merit of our Reſpect or Obedience to God is not infinite. The Merit of Reſpect to any Being do not increaſe, but it is rather diminiſh'd in Proportion to the Obligations we are under in ſtrict Juſtice to pay him that Reſpect. There is no great Merit in paying a Debt we owe,

and by the higheſt poſſible Obligations in ſtrict Juſtice are obliged to pay; but there is great Demerit in refuſing to pay it. That on ſuch Accounts as thoſe there is an infinite Demerit in all Sin againſt God, which muſt therefore immenſely outweigh all the Merit which can be ſuppoſed to be in our Virtue, I think, is capable of full Demonſtration; and that the Futility of the Objection, which ſome have made againſt the Argument, might moſt plainly be demonſtrated. But I ſhall omit a particular Conſideration of the Evidence of this Matter from the Nature of things, as I ſtudy Brevity, and leſt any ſhould cry out, *Metaphyſicks!* as the Manner of ſome is, when any Argument is handled, againſt any Tenet they are fond of, with a cloſe and exact Conſideration of the Nature of Things. And this is not ſo neceſſary in the preſent Caſe, in as much as the Point aſſerted, namely, that he who commits any one Sin, has Guilt and Ill-Deſert which is ſo great, that the Value and Merit of all the Good which it is poſſible he ſhould do in his whole Life, is as nothing to it; I ſay, this Point is not only evident by *Metaphyſicks*, but is plainly demonſtrated by what has been ſhewn to be *Fact*, with reſpect to God's own Conſtitutions and Diſpenſations towards Mankind: as particularly by this, that whatever Acts of Virtue and Obedience a Man performs, yet if he treſpaſſes in one Point, is guilty of any the leaſt Sin, he, according to the Law of God, and ſo according to the exact Truth of Things and the proper Demerit of Sin, is expoſed to be wholly caſt out of Favour with God, and ſubjected to his Curſe, to be utterly and eternally deſtroyed. This has been proved; and ſhewn to be the Doctrine which Dr. *T.* abundantly teaches. But how can it be agreeable to the Nature of Things, and exactly conſonant to everlaſting Truth and Righteouſneſs,

ouſneſs, thus to deal with a Creature for the leaſt ſinful Act, though he ſhould perform ever ſo many Thouſands of honeſt and virtuous Acts, to countervail the evil of that Sin? Or how can it be agreeable to the exact Truth and real Demerit of Things, thus wholly to caſt off the deficient Creature, without any Regard to the Merit of all his good Deeds, unleſs that be in Truth the Caſe, that the Value and Merit of all thoſe good Actions bear no Proportion to the Heinouſneſs of the leaſt Sin? If it were not ſo, one would think, that however the offending Perſon might have ſome proper Puniſhment, yet ſeeing there is ſo much Virtue to lay in the Balance againſt the Guilt, it would be agreeable to the Nature of Things, that he ſhould find ſome Favour, and not be altogether rejected, and made the Subject of perfect and eternal Deſtruction; and thus no Account at all be made of all his Virtue, ſo much as to procure him the leaſt Relief or Hope. How can ſuch a Conſtitution *repreſent Sin in its proper Colours*, and *according to its true nature and Deſert* (as Dr. *T.* ſays it does) unleſs this be its true Nature, that it is ſo bad, that even in the leaſt Inſtance it perfectly ſwallows up all the Value of the Sinner's ſuppoſed good Deeds, let 'em be ever ſo many. So that this Matter is not left to our Metaphyſicks or Philoſophy; the great Lawgiver, and infallible Judge of the Univerſe, has clearly decided it, in the Revelation he has made of what is agreeable to exact Truth, Juſtice and the Nature of Things, in his revealed Law or Rule of Righteouſneſs.

He that in any Reſpect or Degree is a Tranſgreſſor of God's Law, is a wicked Man, yea, wholly wicked in the Eye of the Law; all his Goodneſs being eſteemed nothing, having no Account made of it, when taken together with his

Wicked-

Wickedneſs. And therefore, without any regard to his Righteouſneſs, he is, by the Sentence of the Law, and ſo by the Voice of Truth and Juſtice, to be treated as worthy to be rejected, abhorr'd and curſed for ever ; and muſt be ſo, unleſs Grace interpoſes, to cover his Tranſgreſſion. But Men are really, in themſelves, what they are in the Eye of the Law, and by the Voice of ſtrict Equity and Juſtice ; however they may be looked upon, and treated by infinite and unmerited Mercy.

So that, on the whole, it appears, all Mankind have an infallibly effectual Propenſity to that moral Evil, which infinitely out-weighs the Value of all the Good that can be in them ; and have ſuch a Diſpoſition of Heart, that the certain Conſequence of it is, their being, in the Eye of perfect Truth and Righteouſneſs, wicked Men. And I leave all to judge, whether ſuch a Diſpoſition be not in the Eye of Truth a depraved Diſpoſition.

Agreeable to theſe Things, the Scripture repreſents all Mankind, not only as having Guilt, but immenſe Guilt, which they can have no Merit or Worthineſs to countervail. Such is the Repreſentation we have in *Matth.* xviii. 21, to the End. There, on *Peter*'s enquiring *how often his Brother ſhould treſpaſs againſt him and he forgive him, whether until ſeven Times ?* Chriſt replies, *I ſay not unto thee, until ſeven Times, but until ſeventy Times ſeven* ; apparently meaning, that he ſhould eſteem no Number of Offences too many, and no Degree of Injury it is poſſible our Neighbours ſhould be guilty of towards us, too great to be forgiven. For which this Reaſon is given in the Parable there following, that if ever we obtain Forgiveneſs and Favour with God, he muſt pardon that Guilt and Injury towards his Majeſty, which is immenſely greater than the greateſt Injuries that ever Men are guilty

guilty one towards another, yea, than the Sum of all their Injuries put together; let them be ever ſo many, and ever ſo great: ſo that the latter would be but as an hundred Pence to ten Thouſand Talents: which immenſe Debt we owe to God, and have nothing to pay; which implies that we have no Merit, to countervail any Part of our Guilt. And this muſt be becauſe, if all that may be called Virtue in us, be compared with our Ill-deſert, it is in the Sight of God as nothing to it. The Parable is not to repreſent *Peter*'s Caſe in particular, but that of all who then were, or ever ſhould be Chriſt's Diſciples. It appears by the Concluſion of the Diſcourſe; *So likewiſe ſhall my heavenly Father do, if ye, from your Hearts, forgive not every one his Brother their Treſpaſſes.*

Therefore how abſurd muſt it be for Chriſtians to object, againſt the Depravity of Man's Nature, a greater Number of innocent and kind Actions, than of Crimes; and to talk of a prevailing Innocency, good Nature, Induſtry, and Chearfulneſs of the greater Part of Mankind? Infinitely more abſurd, than it would be to inſiſt, that the Domeſtic of a Prince was not a bad Servant, becauſe though ſometimes he contemned and affronted his Maſter to a great Degree, yet he did not ſpit in his Maſter's Face ſo often as he performed Acts of Service; or, than it would be to affirm, that his Spouſe was a good Wife to him, becauſe, altho' ſhe committed Adultery, and that with the Slaves and Scroundrels ſometimes, yet ſhe did not do this ſo often as ſhe did the Duties of a Wife. Theſe Notions would be abſurd, becauſe the Crimes are too heinous to be atoned for, by many honeſt Actions of the Servant or Spouſe of the Prince; there being a vaſt Diſproportion between the Merit of the one, and the Ill-deſert of the other: But in no Meaſure ſo great, nay

nay infinitely leſs than that between the Demerit of our Offences againſt God, and the Value of our Acts of Obedience.

Thus I have gone through with my firſt Argument; having ſhewn the Evidence of the Truth of the Propoſition I laid down at firſt, and proved its Conſequence. But there are many other Things, that manifeſt a very corrupt Tendency or Diſpoſition in Man's Nature in his preſent State, which I ſhall take Notice of in the following *Sections*.

SECT. IV.

The Depravity of Nature appears by a Propenſity in all to ſin immediately, *as ſoon as they are capable of it, and to ſin* continually *and* progreſſively; *and alſo by the* Remains *of Sin in the* beſt of Men.

THE great Depravity of Man's Nature appears, not only in that they univerſally commit Sin, who ſpend any long Time in the World, but in that Men are naturally ſo prone to Sin, that none ever fail of *immediately* trangreſſing God's Law, and ſo of bringing infinite Guilt on themſelves, and expoſing themſelves to eternal Perdition, as ſoon as they are capable of it.

The Scriptures are ſo very expreſs in it, that all Mankind, *all Fleſh*, *all the World*, every Man *living*, are guilty of Sin; that it muſt at leaſt be underſtood, every one that is come to be capable of being active, in Duty to God, or Sin againſt him, is guilty of Sin. There are Multitudes in the World, who have but very lately begun to exert their Faculties, as moral Agents; and ſo are but juſt entered on their State of Trial, as acting for themſelves. There are many Thouſands conſtantly in the World, who have not lived one Month, or Week, or Day, ſince they have arrived to any Period

riod that can be aſſigned from their Birth to Twenty Years of Age. And if there be not a ſtrong Propenſity in Man's Nature to Sin, that ſhould as it were hurry them on to ſpeedy Tranſgreſſion, and they have no Guilt previous to their perſonal Sinning, what ſhould hinder but that there might always be a greater Number of ſuch as act for themſelves on the Stage of the World, and are anſwerable for themſelves to God, who have hitherto kept themſelves free from Sin, and have perfectly obeyed God's Law, and ſo are righteous in God's Sight with the Righteouſneſs of the Law; and if they ſhould be called out of the World without any longer Trial (as innumerable die at all Periods of Life) would be juſtified by the Deeds of the Law? And how then can it be true, that *in God's Sight no Man living can be juſtified*, that *no Man can be juſt with God*, and that *by the Deeds of the Law no Fleſh can be juſtified, becauſe by the Law is the Knowledge of Sin?* And what ſhould hinder but that there may always be many in the World, who are capable Subjects of Inſtruction and Counſel, and of Prayer to God, for whom the Calls of God's Word to Repentance, and to ſeek Pardon through the Blood of Chriſt, and to forgive others their Injuries, becauſe they need that God ſhould forgive them, would not be proper; and for whom the Lord's Prayer is not ſuitable, wherein Chriſt directs all his Followers to pray, that God would forgive their Sins, as they forgive thoſe that treſpaſs againſt them?

If there are any in the World, though but lately become capable of acting for themſelves, as Subjects of the Law of God, who are perfectly free from Sin, ſuch are moſt likely to be found among the Children of Chriſtian Parents, who give 'em the moſt pious Education, and ſet them the beſt Examples:

Examples: And therefore ſuch would never be ſo likely to be found in any Part or Age, of the World, as in the primitive Chriſtian Church, in the firſt Age of Chriſtianity (the Age of the Church's greateſt Purity) ſo long after Chriſtianity had been eſtabliſhed, that there had been Time for great Numbers of Children to be born, and educated by thoſe primitive Chriſtians. It was in that Age, and in ſuch a Part of that Age, that the Apoſtle *John* wrote his firſt Epiſtle to the Chriſtians that then were. But if there was then a Number of them, come to Underſtanding, who were perfectly free from Sin, why does he write as he does? 1 Joh. 1. 8, 9, 10. *If we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us. If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs. If we ſay that we have not ſinned, we make him a Liar, and the Truth is not in us.* †

Again,

† If any ſhould object, that this is an overſtraining of Things; and that it ſuppoſes a greater Niceneſs and Exactneſs, than is obſerved in Scripture-Repreſentations and Expreſſions, to infer from theſe Expreſſions, that all Men ſin immediately, as ſoon as ever they are capable of it: To this I would ſay, that I think the Arguments uſed are truly ſolid, and do really and juſtly conclude, either that Men are born guilty, and ſo are chargeable with Sin before they come to act for themſelves, or elſe commit Sin immediately, without the leaſt Time intermitting, after they are capable of underſtanding their Obligations to God, and reflecting on themſelves; and that the Scripture clearly determines, there is not one ſuch Perſon in the World, free from Sin. But whether this be a ſtraining Things up to too great an Exactneſs, or not; yet I ſuppoſe, none that do not entirely ſet aſide the Senſe of ſuch Scriptures as have

Again, the Reality and Greatneſs of the Depravity of Man's Nature appears in this. That he has a prevailing Propenſity to be *continually* ſinning againſt God. What has been obſerved above, will clearly prove this. That ſame Diſpoſition of Nature, which is an effectual Propenſity to *immediate* Sin, amounts to a Propenſity to *continual* Sin. For a being prone to *continual* ſinning is nothing but a Proneneſs to immediate Sin *continued*. Such appears to be the Tendency of Nature to Sin, that as ſoon as ever Man is capable, it cauſes him immediately to ſin, without ſuffering any conſiderable Time to paſs without Sin. And therefore, if the ſame Propenſity be continued undiminiſh'd, there will be an equal Tendency to immediate ſinning again, without any conſiderable Time paſſing. And ſo the ſame will always be a Diſpoſition ſtill immediately to ſin, with as little Time paſſing without Sin afterwards, as at firſt. The only Reaſon that can be given why ſinning muſt be im-

have been mentioned, and deny thoſe Propoſitions which Dr. *T.* himſelf allows to be contain'd in ſome of them, will deny they prove, that no *conſiderable Time* paſſes after Men are capable of acting for themſelves, as the Subjects of God's Law, before they are guilty of Sin; becauſe if the Time were conſiderable, it would be great enough to deſerve to be taken Notice of, as an Exception to ſuch univerſal Propoſitions, as, *in thy Sight ſhall no Man living be juſtified*, &c. And if this be allowed, that Men are ſo prone to Sin, that in Fact all Mankind do ſin, *as it were*, immediately, after they come to be capable of it, or fail not to ſin ſo ſoon, that *no conſiderable Time* paſſes before they run into Tranſgreſſion againſt God; it don't much alter the Caſe, as to the preſent Argument. If the Time of Freedom from Sin be ſo ſmall, as not to be worthy of Notice in the forementioned univerſal Propoſitions of Scripture, it is alſo ſo ſmall, as not to be worthy of Notice in the preſent Argument.

immediate at firſt, is that the Diſpoſition is ſo great, that it will not ſuffer any conſiderable Time to paſs without Sin: aud therefore, the ſame Diſpoſition being continued in equal Degree, without ſome new Reſtraint, or contrary Tendency, it will ſtill equally tend to the ſame Effect. And tho' it is true, the Propenſity may be diminiſhed, or have Reſtraints laid upon it, by gracious Diſpoſals of Providence, or merciful Influences of God's Spirit; yet this is not owing to Nature. That ſtrong Propenſity of Nature, by which Men are ſo prone to immediate ſinning at firſt, has no Tendency in itſelf to a Diminution; but rather to an *Increaſe*; as the continued Exerciſe of an evil Diſpoſition, in repeated actual Sins, tends to ſtrengthen it more and more: Agreeable to that Obſervation of Dr. *T.* p. 228 "We are apt to be drawn into "Sin by bodily appetites, and when once we are "under the Government of theſe Appetites, it is "at leaſt exceeding difficult, if not impracticable, "to recover ourſelves, by the meer Force of Rea-"ſon." The Increaſe of Strength of Diſpoſition in ſuch a Caſe, is as in a falling Body, the Strength of its Tendency to deſcend is continually increaſed, ſo long as its Motion is continued. Not only a conſtant Commiſſion of Sin, but a conſtant Increaſe in the Habits and Practice of Wickedneſs, is the true Tendency of Man's depraved Nature if unreſtrained by divine Grace; as the true Tendency of the Nature of an heavy Body, if Obſtacles are removed, is not only to fall with a continual Motion, but with a conſtantly increaſing Motion. And we ſee, that increaſing Iniquity is actually the Conſequence of natural Depravity, in moſt Men, notwithſtanding all the Reſtraints they have. Diſpoſitions to Evil are commonly much ſtronger in adult

dult Perſons, than in Children, when they firſt begin to act in the World as rational Creatures.

If Sin be ſuch a Thing as Dr. *T.* himſelf repreſents it, p. 69. "A Thing of an odious and de-"ſtructive Nature, the Corruption and Ruin of "our Nature, and infinitely hateful to God;" then ſuch a Propenſity to continual and increaſing Sin, muſt be a very evil Diſpoſition. And if we may judge of the Perniciouſneſs of an Inclination of Nature, by the Evil of the Effect it naturally tends to, the Propenſity of Man's Nature muſt be evil indeed: For the Soul being immortal, as Dr. *T.* acknowleges, p. 370. it will follow from what has been obſerved above, that Man has a natural Diſpoſition to one of theſe two Things; either to an Increaſe of Wickedneſs without End, or 'till Wickedneſs comes to be ſo great, that the Capacity of his Nature will not allow it to be greater. This being what his Wickedneſs will come to by its natural Tendency, if divine Grace don't prevent, it may as truly be ſaid to be the Effect which Man's Natural Corruption tends to, as that an Acorn in a proper Soil truly tends by its Nature to become a great Tree.

Again, that Sin which is remaining in the Hearts of the beſt Men on Earth, makes it evident, that Man's Nature is corrupt, as he comes into the World. A remaining Depravity of Heart in the greateſt Saints, may be argued from the Sins of moſt of thoſe who are ſet forth in Scripture as the moſt eminent Inſtances and Examples of Virtue and Piety: And is alſo manifeſt from this, that the Scripture repreſents all God's Children as ſtanding in need of Chaſtiſement. Heb. xii. 6, 7, 8. *For whom the Lord loveth, he chaſteneth; and ſcourgeth every Son whom he receiveth.— What Son is he, whom the Father chaſteneth not?—*

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If ye are without Chaſtiſement,—then are ye Baſtards, and not Sons. But this is directly and fully aſſerted in ſome Places; as in that forementioned, Eccleſ. vii. 20. *There is not a juſt Man upon Earth, that doeth Good and ſinneth not.* Which is as much as to ſay, there is no Man on Earth, that is ſo juſt, as to have attain'd to ſuch a Degree of Righteouſneſs, as not to commit any Sin. Yea, the Apoſtle ſpeaks of all Chriſtians as often ſinning, or committing many Sins; even in that primitive Age of the Chriſtian Church, an Age diſtinguiſhed from all others by eminent Attainments in Holineſs: Jam. iii. 2. *In many Things we all offend.* And that there is Pollution in the Hearts of all, as the Remainder of moral Filth that was there antecedent to all Attempts or Means for Purification, is very plainly declared in Prov. xx. 9. *Who can ſay, I have made my Heart clean, I am pure from my Sin?*

According to Dr. *T.* Men come into the World wholly free from ſinful Propenſities. And if ſo, it appears from what has been already ſaid, there would be nothing to hinder, but that many, without being better than they are by Nature, might perfectly avoid the Commiſſion of Sin. But much more might this be the Caſe with Men after they had, by Care, Diligence and good Practice, attained thoſe poſitive Habits of Virtue, whereby they are at a much greater Diſtance from Sin, than they were naturally:—which this Writer ſuppoſes to be the Caſe with many good Men. But ſince the Scripture teaches us, that the beſt Men in the World do often commit Sin, and have remaining Pollution of Heart, this makes it abundantly evident, that Men, when they are no otherwiſe than they were by Nature, without any of thoſe virtuous Attainments, have a ſinful Depravity; yea muſt have great Corruption of Nature.

SECT

SECT. V.

The Depravity of Nature appears, in that the general Conſequence *of the State and Tendency of Man's Nature is* a much greater Degree *of Sin, than Righteouſneſs ; not only with reſpect to* Value and Demerit, *but* Matter and Quantity.

I Have before ſhewn, that there is a Propenſity in Man's Nature to that Sin, which in Heinouſneſs and Ill-deſert immenſely outweighs all the Value and Merit of any ſuppoſed Good, that may be in him, or that he can do. I now proceed to ſay further, that ſuch is Man's Nature, in his preſent State, that it tends to this lamentable Effect, that there ſhould at all Times, thro' the Courſe of his Life, be at leaſt, much more Sin, than Righteouſneſs; not only as to *Weight* and *Value*, but as to *Matter* and *Meaſure* ; more Diſagreement of Heart and Practice from the Law of God, and from the Law of Nature and Reaſon, than Agreement and Conformity.

The Law of God is the Rule of Right, as Dr. *T.* often calls it : It is the Meaſure of Virtue and Sin : So much Agreement as there is with this Rule, ſo much is there of Rectitude, Righteouſneſs, or true Virtue, and no more ; and ſo much Diſagreement as there is with this Rule, ſo much Sin is there.

Having premiſed this, the following Things may be here obſerved.

1 The Degree of Diſagreement from this Rule of Right is to be determined, not only by the Degree of Diſtance from it in *Exceſs*, but alſo in *Defect* ; or in other Words, not only in poſitive Tranſgreſſion, or doing what is *forbidden*, but alſo in withholding what is *required*. The divine Lawgiver

er does as much prohibit the one as the other, and does as much charge the latter as a ſinful Breach of his Law, expoſing to his eternal Wrath and Curſe, as the former. Thus at the Day of Judgment, as deſcribed, *Matth.* xxv. The Wicked are condemned, as *curſed*, to *everlaſting Fire*, for their Sin in Defect and Omiſſion: *I was an hungred, and ye gave me no Meat*, &c. And the Caſe is thus, not only when the Defect is in Word or Behaviour, but in the inward Temper and Exerciſe of the Mind. 1 Cor. xvi. 22. *If any Man love not the Lord Jeſus Chriſt let him be Anathema Maranatha.* Dr. *T.* ſpeaking of the Sentence and Puniſhment of the Wicked (*Matth.* xxv. 41, 46.) ſays, "It was manifeſtly for "WANT of Benevolence, Love and Compaſſion "to their Fellow-Creatures, that they were con-"demned." And elſewhere, as was obſerved before, he ſays, that the Law of God extends to the *latent Principles* of Sin, to *forbid* them, and to condemn to eternal Deſtruction for them. And if ſo, it doubtleſs alſo extends to the inward Principles of Holineſs, to *require* them, and in like manner to condemn for the want of them.

II. The Sum of our Duty to God, required in his Law, is *Love to God*; taking Love in a large Senſe, for the true Regard of our Hearts to God, implying Eſteem, Honour, Benevolence, Gratitude, Complacence, *&c.* This is not only very plain by the Scripture, but it is evident in it ſelf. The Sum of what the Law of God requires, is doubtleſs Obedience to that Law: no Law can require more than that it be obeyed. But 'tis manifeſt, that Obedience to God is nothing, any otherwiſe than as a Teſtimony of the Reſpect of our Hearts to God: Without the Heart, Man's external Acts are no more than the Motions of the Limbs of a wooden Image; have no more of the Nature of either Sin

or

or Righteouſneſs. It muſt therefore needs be ſo, that Love to God, or the Reſpect of the Heart, muſt be the Sum of the Duty required towards God in his Law.

III. It therefore appears from the Premiſes, that whoſoever with-holds more of that Love or Reſpect of Heart from God which his Law requires, than he affords, has more Sin, than Righteouſneſs. Not only he that has leſs divine Love, than Paſſions and Affections which are oppoſite; but alſo he that don't love God half ſo much as he ought, or has reaſon to do, has juſtly more Wrong, than Right, imputed to him, according to the Law of God, and the Law of Reaſon: he has more Irregularity, than Rectitude, with Regard to the Law of Love. The ſinful Diſreſpect or Unreſpectfulneſs of his Heart to God, is greater than his Reſpect to him.

But what conſiderate Perſon is there, even among the more virtuous Part of Mankind, but what would be aſhamed to ſay, and profeſs before God or Men, that he loves God half ſo much as he ought to do; or that he exerciſes one half of that Eſteem, Honour and Gratitude towards God, which would be altogether becoming him; conſidering what God is, and what great Manifeſtations he has made of his tranſcendent Excellency and Goodneſs, and what Benefits he receives from him? And if few or none of the beſt of Men can with Reaſon and Truth make even ſuch a Profeſſion, how far from it muſt the Generality of Mankind be?

The chief and moſt fundamental of all the Commands of the moral Law, requires us *to love the Lord our God, with all our Hearts, and with all our Souls, with all our Strength, and all our Mind:* That is plainly, with all that is within us, or to the utmoſt Capacity of our Nature: All that belongs *to*, or is comprehended *within* the utmoſt Extent

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or Capacity of our Heart and Soul, and Mind and Strength, is required. God is in himſelf worthy of infinitely greater Love, than any Creature can exerciſe towards him: He is worthy of Love equal to his Perfections, which are infinite: God loves himſelf with no greaterLove than he is worthy of, when he loves himſelf infinitely: But we can give God no more than we have. Therefore, if we give him ſo much, if we love him to the utmoſt Extent of the Faculties of our Nature, we are excuſed; but when what is propoſed, is only that we ſhould love him as much as our Capacity will allow, this excuſe of want of Capacity ceaſes, and Obligation takes hold of us; and we are doubtleſs obliged to love God to the utmoſt of what is poſſible for us, with ſuch Faculties, and ſuch Opportunities and Advantages to know God, as we have. And 'tis evidently implied in this great Commandment of the Law, that our Love to God ſhould be ſo great, as to have the moſt abſolute Poſſeſſion of all the Soul, and the perfect Government of all the Principles and Springs of Action that are in our Nature.

Tho' it is not eaſy, preciſely to fix the Limits of Man's Capacity, as to Love to God; yet in general we may determine, that his Capacity of Love is co-extended with his Capacity of Knowledge: The Exerciſe of the Underſtanding opens the Way for the Exerciſe of the other Faculty. Now, tho' we can't have any proper poſitive Underſtanding of God's infinite Excellency; yet the Capacity of the human Underſtanding is very great, and may be extended far. 'Tis needleſs to diſpute, how far Man's Knowledge may be ſaid to be ſtrictly comprehenſive of Things that are very great, as of the Extent of the Expanſe of the Heavens, or of the

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Dimenſions of the Globe of the Earth; and of ſuch a great Number, as of the many Millions of its Inhabitants. The Word, *Comprehenſive*, ſeems to be ambiguous. But doubtleſs we are capable of ſome proper poſitive Underſtanding of the Greatneſs of theſe Things, in Compariſon of other Things that we know, as unſpeakably exceeding them. We are capable of ſome clear Underſtanding of the Greatneſs or Conſiderableneſs of a whole Nation, or of the whole World of Mankind, as vaſtly exceeding that of a particular Perſon or Family. We can poſitively underſtand, that the whole Globe of the Earth is vaſtly greater, than a particular Hill or Mountain. And can have ſome good poſitive Apprehenſion of the ſtarry Heavens, as ſo greatly exceeding the Globe of the Earth, that the latter is as it were nothing to it. So the human Faculties are capable of a real and clear Underſtanding of the Greatneſs, Glory and Goodneſs of God, and of our Dependence upon him, from the Manifeſtations which God has made of himſelf to Mankind, as being beyond all Expreſſion above that of the moſt excellent human Friend, or earthly Object. And ſo we are capable of an Eſteem and Love to God, which ſhall be proportionable, and as much exceeding that which we have to any Creature.

Theſe things may help us to form ſome Judgment, how vaſtly the Generality of Mankind fall below their Duty, with reſpect to Love to God; yea, how far they are from coming half Way to that Height of Love, which is agreeable to the Rule of Right. Surely if our Eſteem of God, Deſires after him, and Delight in him were ſuch as become us, conſidering the Things forementioned, they would exceed our Regard to other Things, as the Heavens are high above the Earth, and would

ſwallow up all other Affections like a Deluge. But how far, how exceeding far, are the Generality of the World from any appearance of being influenced and govern'd by ſuch a Degree of divine Love as this!

If we conſider the Love of God with reſpect to that one Kind of Exerciſe of it, namely, *Gratitude*, how far indeed do the Generality of Mankind come ſhort of the Rule of Right and Reaſon in this! If we conſider how various, innumerable, and vaſt the Benefits are we receive from God, and how infinitely great and wonderful that Grace of his is, which is revealed and offered to them that live under the Goſpel, in that eternal Salvation which is procured by God's giving his only begotten Son to die for Sinners; and alſo how unworthy we are all, deſerving (as Dr. *T.* confeſſes) eternal Perdition under God's Wrath and Curſe: how great is the Gratitude, that would become us, who are the Subjects of ſo many and great Benefits, and have ſuch Grace towards poor ſinful loſt Mankind ſet before us in ſo affecting a Manner, as in the extreme Sufferings of the Son of God, being carried thro' thoſe Pains by a Love ſtronger than Death, a Love that conquered thoſe mighty Agonies, a Love whoſe Length and Breadth and Depth and Height paſſes Knowledge? But oh, what poor Returns——! How little the Gratitude! How low, how cold and inconſtant the Affection in the beſt, compared with the Obligation! And what then ſhall be ſaid of the Gratitude of the Generality? Or rather, who can expreſs the Ingratitude?

If it were ſo, that the greater Part of them that are called Chriſtians, were no Enemies to Chriſt in Heart and Practice, were not governed by Principles, oppoſite to him and his Goſpel, but had ſome real Love and Gratitude; yet if their Love falls vaſtly ſhort of the Obligation or Occaſion given, they are guilty

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of ſhameful and odious Ingratitude. As, when a Man has been the Subject of ſome Inſtance of tranſcendent Generoſity, whereby he has been relieved from the moſt extreme Calamity, and brought into very opulent, honourable and happy Circumſtances, by a Benefactor, of excellent Character; and yet expreſſes no more Gratitude on ſuch an Occaſion, than would be requiſite for ſome Kindneſs comparatively, infinitely ſmall, he may juſtly fall under the Imputation of vile Unthankfulneſs, and of much more Ingratitude, than Gratitude; though he may have no Ill-Will to his Benefactor, or no poſitive Affection of Mind contrary to Thankfulneſs and Benevolence: What is odious in him is his Defect, whereby he falls ſo vaſtly below his Duty.

Dr. *Turnbull* abundantly inſiſts, that the Forces of the Affections naturally in Man are well proportioned; and often puts a Queſtion to this Purpoſe, — How Man's Nature could have been better conſtituted in this Reſpect? How the Affections of his Heart could have been better proportioned? — I will now mention one Inſtance, out of many that might be mentioned. Man, if his Heart were not depraved, might have had a Diſpoſition to *Gratitude to God for his Goodneſs*, in Proportion to his Diſpoſition to *Anger towards Men for their Injuries*. When I ſay, in Proportion, I mean conſidering the Greatneſs and Number of Favours and Injuries, and the Degree in which the one and the other are unmerited, and the Benefit received by the former, and the Damage ſuſtained by the latter. Is there not an apparent and vaſt Difference and Inequality in the Diſpoſitions to theſe two Kinds of Affection, in the Generality of both old and young, adult Perſons and little Children? How ready is Reſentment for Injuries received from Men? and how eaſily is it raiſed in moſt, at beſt, to an Equality with the De-

ſert? And is it ſo with Reſpect to Gratitude for Benefits received from God, in any Degree of Compariſon? Dr. *Turnbull* pleads for the natural Diſpoſition to Anger for Injuries, as being good and uſeful: But ſurely Gratitude to God, if we were inclined to it, would be at leaſt as good and uſeful as the other.

How far the Generality of Mankind are from their Duty with Reſpect to Love to God, will further appear, if we conſider, that we are obliged not only to love him with a Love of Gratitude for Benefits received; but true Love to God primarily conſiſts in a ſupreme Regard to him for what he is in himſelf. The Tendency of true Virtue is to treat every Thing as it is, and according to its Nature. And if we regard the moſt High according to the infinite Dignity and Glory of his Nature, we ſhall eſteem and love him with all our Heart and Soul, and to the utmoſt of the Capacity of our Nature, on this Account; and not primarily becauſe he has promoted our Intereſt. If God be infinitely excellent in Himſelf, then He is infinitely lovely on that Account; or in other Words, infinitely worthy to be loved. And doubtleſs, if he be worthy to be loved for this, then he ought to be loved for this. And 'tis manifeſt, there can be no true Love to Him, if he be not loved for what he is in himſelf. For if we love him not for his own Sake, but for ſomething elſe, then our Love is not terminated on him, but on ſomething elſe, as its ultimate Object. That is no true Value for infinite Worth, which implies no Value for that Worthineſs in itſelf conſidered, but only on the Account of ſomething foreign. Our Eſteem of God is fundamentally defective, if it be not primarily for the Excellency of his Nature, which is the Foundation of all that is valuable in him in any Reſpect. If we love not God becauſe he

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is what he is, but only becauſe he is profitable to us, in Truth we love him not at all: If we ſeem to love him, our Love is not to him, but to ſomething elſe.

And now I muſt leave it to every one to judge for himſelf, from his own Opportunities of Obſervation and Information concerning Mankind, how little there is of this diſintereſted Love to God, this pure divine Affection, in the World. How very little indeed in Compariſon of other Affections altogether diverſe, which perpetually urge, actuate and govern Mankind, and keep the World, through all Nations and Ages, in a continual Agitation and Commotion! this is an Evidence of an horrid Contempt of God, reigning in the World of Mankind. It would be juſtly eſteemed a great Inſtance of Diſreſpect and Contempt of a Prince, if one of his Subjects, when he came into his Houſe, ſhould ſet him below his meaneſt Slave. But in ſetting the infinite JEHOVAH below earthly Objects and Enjoyments, Men degrade him below thoſe Things, between which and him there is an infinitely greater Diſtance, than between the higheſt earthly Potentate and the moſt abject of Mortals. Such a Conduct as the Generality of Men are guilty of towards God, continually and through all Ages, in innumerable Reſpects, would be accounted the moſt vile contemptuous Treatment of a Fellow-Creature, of diſtinguiſh'd Dignity. Particularly Men's Treatment of the Offers God makes of Himſelf to them as their Friend, their Father, their God and everlaſting Portion; their Treatment of the Exhibitions he has made of his unmeaſurable Love, and the boundleſs Riches of his Grace in Chriſt, attended with earneſt repeated Calls, Counſels, Expoſtulations, and Intreaties; as alſo of the moſt dreadful Threatnings of his eternal Diſpleaſure and Vengeance.

Before I finiſh this *Section*, it may be proper to ſay ſomething in Reply to an Objection, — ſome may be ready to make againſt the Force of that Argument, which has been uſed to prove, that Men in general have more Sin than Righteouſneſs, namely, That they don't come half Way to that Degree of Love to God, which becomes them, and is their Duty.

The *Objection* is this: That the Argument ſeems to prove too much, in that it will prove, that even good Men themſelves have more Sin than Holineſs; which alſo has been ſuppoſed. But if this were true, it would follow, that Sin is the prevalent Principle even in good Men, and that it is the Principle which has the Predominancy in the Heart and Practice of the truly Pious; which is plainly contrary to the Word of God.

I anſwer; If it be indeed ſo, that there is more Sin, conſiſting in Defect of required Holineſs, than there is of Holineſs in good Men in this World; yet it will not follow, that Sin has the chief Government of their Heart and Practice; for two Reaſons.

1. They may love God more than other Things, and yet there may not be ſo much Love, as there is Want of due Love; or in other Words, they may love God more than the World, and therefore the Love of God may be predominant, and yet may not love God near half ſo much as they ought to do. This need not be eſteemed a Paradox: A Perſon may love a Father, or ſome great Friend and Benefactor, of a very excellent Character, more than ſome other Object, a thouſand Times leſs worthy of his Eſteem and Affection, and yet love him ten Times leſs than he ought; and ſo be chargeable, all Things conſidered, with a Deficiency in Reſpect and Gratitude, that is very unbecoming

coming and hateful. If Love to God prevails above the Love of other Things, then Virtue will prevail above evil Affections, or positive Principles of Sin; by which Principles it is, that Sin has a positive Power and Influence. For evil Affections radically consist in inordinate Love to other Things besides God. And therefore, Virtue prevailing beyond these, will have the governing Influence. The Predominance of the Love of God in the Hearts of good Men is more from the Nature of the Object loved, and the Nature of the Principle of true Love, than the Degree of the Principle. The Object is One of supreme Loveliness; immensely above all other Objects in Worthiness of Regard; And 'tis by such a transcendent Excellency, that he is God, and worthy to be regarded and adored as God: And he that truly loves God, loves him as God: True Love acknowledges him to be God, or to be divinely and supremely Excellent; and must arise from some Knowledge, Sense and Conviction of his Worthiness of supreme Respect: And tho' the Sense and View of it may be very imperfect, and the Love that arises from it in like Manner imperfect: Yet if there be any realising View of such divine Excellency, it must cause the Heart to respect God above all.

2. Another Reason, why a Principle of Holiness maintains the Dominion in the Hearts of good Men, is the Nature of the Covenant of Grace, and the Promises of that Covenant, on which true Christian Virtue relies, and which engage God's Strength and Assistance to be on its Side, and to help it against its Enemy, that it may not be overcome. The Just live by Faith. Holiness in the Christian, or his spiritual Life, is maintained, as it has Respect by Faith to its Author and Finisher, and derives Strength and Efficacy from the divine Fountain, and

by this Means overcomes. For, as the Apoſtle ſays, *This is the Victory that overcomes the World, even our Faith.* 'Tis our Faith in him who has promiſed, never to leave nor forſake his People, and not to forſake the Work of his own Hands, nor ſuffer his People to be tempted above their Ability, and that his Grace ſhall be ſufficient for them, and that his Strength ſhall be made perfect in Weakneſs, and that where he has begun a good Work he will carry it on to the Day of Chriſt.

SECT. VI.

The Corruption of Man's Nature appears by its Tendency, in its preſent State, to an extreme Degree of Folly *and* Stupidity *in Matters of Religion.*

IT appears, that Man's Nature is greatly depraved, by an apparent Proneneſs to an exceeding *Stupidity* and Sottiſhneſs in thoſe Things wherein his Duty and main Intereſt are chiefly concerned.

I ſhall inſtance in two Things; *viz.* Men's Proneneſs to *Idolatry*; and ſo general and great a *Diſregard of eternal Things*, as appears in them that live under the Light of the Goſpel.

'Tis manifeſt, that Man's Nature in it's preſent State is attended with a great Propenſity to forſake the Acknowledgment and Worſhip of the true God, and to fall into the moſt ſtupid *Idolatry*. This has been ſufficiently proved by known Fact, on abundant Trial: Inaſmuch as the World of Mankind in general (excepting one ſmall People, miraculouſly delivered and preſerved) through all Nations, in all Parts of the World, Ages after Ages, continued without the Knowledge and Worſhip of the true God, and overwhelmed in groſs Idolatry, without the leaſt Appearance or Proſpect of it's recovering itſelf

itſelf from ſo great Blindneſs, or returning from its brutiſh Principles and Cuſtoms, till delivered by divine Grace.

In Order to the moſt juſt arguing from Fact, concerning the Tendency of Man's Nature, as that is in itſelf, it ſhould be enquired what the Event has been, where Nature has been left to itſelf, to operate according to its own Tendency, with leaſt Oppoſition made to it by any Thing ſupernatural; rather than in exempt Places, where the infinite Power and Grace of God have interpoſed, and extraordinary Means have been uſed to ſtem the Current, and bring Men to true Religion and Virtue. As to the Means by which God's People of old, in the Line of *Abraham*, were delivered and preſerved from Idolatry, they were miraculous, and of meer Grace: Notwithſtanding which, they were often relapſing into the Notions and Ways of the Heathen; and when they had backſlidden, never were recovered, but by divine gracious Interpoſition. And as to the Means by which many Gentile Nations have been delivered, ſince the Days of the Goſpel, they are ſuch as have been wholly owing to moſt wonderful, miraculous and infinite Grace. God was under no Obligation to beſtow on the Heathen World greater Advantages than they had in the Ages of their groſs Darkneſs; as appears by the Fact, that God actually did not, for ſo long a Time, beſtow greater Advantages.

Dr. *T.* himſelf obſerves (*Key* P. 1.) *That in about* 400 *Years after the Flood, the Generality of Mankind were fallen into Idolatry.* And thus it was every where through the World, excepting among that People that was ſaved, and preſerved by a conſtant Series of Miracles, through a Variety of Countries, Nations and Climates, *great enough*, — and through ſucceſſive Changes, Revolutions and Ages,

numerous enough, to be a ſufficient Trial of what Mankind are prone to; if there be any ſuch Thing as a ſufficient Trial.

That Men ſhould forſake the true God for Idols, is an Evidence of the moſt aſtoniſhing Folly and Stupidity, by God's own Teſtimony. Jer. ii. 13. *Be aſtoniſhed, O ye Heavens, at this, and be ye horribly afraid, be ye very deſolate, ſaith the Lord: For my People have committed two Evils: They have forſaken me the Fountain of living Waters, and have hewed out to themſelves Ciſterns, broken Ciſterns, that can hold no Water.* And that Mankind in general did thus, ſo ſoon after the Flood, was from the evil Propenſity of their Hearts, and *becauſe they did not like to retain God in their Knowledge*; as is evident by *Rom.* i. 28 — And the Univerſality of the Effect ſhews that the Cauſe was univerſal, and not any Thing belonging to the particular Circumſtances of one, or only ſome Nations or Ages, but ſomething belonging to that Nature that is common to all Nations, and that remains the ſame through all Ages. And what other Cauſe could this great Effect poſſibly ariſe from, but a depraved Diſpoſition, natural to all Mankind? It could not ariſe from Want of a ſufficient Capacity or Means of Knowledge. This is in Effect confeſſed on all Hands. Dr. *Turnbull*, (*Chriſ. Phil.* P. 21.) ſays as follows; "The Exiſtence of one infinitely powerful, wiſe "and good Mind, the Author, Creator, Upholder "and Governor of all Things, is a Truth that lies "plain and obvious to all that will but think." And (Ibid. P. 245.) "Moral Knowledge, which "is the moſt important of all Knowledge, may ea-"ſily be acquired by all Men." And again, (Ibid. P. 292.) "Every Man by himſelf, if he would du-"ly employ his Mind, in the Contemplation of the "Works of God about him, or in the Examina-

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" tion of his own Frame, —— might make very " great Progreſs in the Knowledge of the Wiſdom " and Goodneſs of God. This all Men, generally " ſpeaking, might do, with very little Aſſiſtance; " for they have all ſufficient Abilities for thus em- " ploying their Minds, and have all ſufficient Time " for it." Mr. *Locke* ſays (*Hum. Und.* B. IV. Chap. iv. P. 242 Edit. 11) " Our own Exiſtence, " and the ſenſible Parts of the Univerſe, offer the " Proofs of a Deity ſo clearly and cogently to our " Thoughts, that I deem it impoſſible for a conſi- " derate Man to withſtand them. For I judge it " as certain and clear a Truth, as can any where " be delivered, that the inviſible Things of God " are clearly ſeen from the Creation of the World, " being underſtood by the Things that are made, " even his eternal Power and Godhead." And Dr. *T.* himſelf, (in P. 78.) ſays, " The Light given to " all Ages and Nations of the World, is ſufficient " for the Knowledge and Practice of their Duty." And in P. 111, 112. citing thoſe Words of the Apoſtle, Rom. ii. 14, 15, ſays, " This clearly ſuppo- " ſes that the Gentiles, who were then in the World, " might have done the Things contained in the " Law by Nature, or their natural Power." And in one of the next Sentences, he ſays, " The Apo- " ſtle in Rom. i. 19, 20, 21. affirms that the Gen- " tiles had Light ſufficient to have ſeen God's eternal " Power and Godhead, in the Works of Creation; " and that the Reaſon why they did not glorify him " as God, was becauſe they became vain in their " Imaginations, and had darken'd their fooliſh " Heart; ſo that they were without Excuſe." And in his Paraphraſe on thoſe Verſes in the 1ſt of Rom. he ſpeaks of the " very Heathens, that were with- " out a written Revelation, as having that clear " and evident Diſcovery of God's Being and Per-

" fections,

" fections, that they are inexcuſable in not glorify-
" ing him, ſuitably to his excellent Nature, and
" as the Author of their Being and Enjoyments."
And in P. 422. he ſays, " God affords every Man
" ſufficient Light to know his Duty." If all Ages and Nations of the World have ſufficient Light for the Knowledge of God, and their Duty to him, then even ſuch Nations and Ages, in which the moſt brutiſh Ignorance and Barbarity prevailed, had ſufficient Light, if they had had but a Diſpoſition to improve it; and then much more thoſe of the Heathen, which were more knowing and poliſhed, and in Ages wherein Arts and Learning had made greateſt Advances. But even in ſuch Nations and Ages, there was no Advance made towards true Religion; as Dr. *Winder* obſerves, *(Hiſt. of Knowl.* Vol. II. P. 336.) in the following Words; " The
" Pagan Religion degenerated into greater Abſurdi-
" ty, the further it proceeded: and it prevailed in
" all it's Height of Abſurdity, when the Pagan Na-
" tions were poliſhed to the Height. Though they
" ſet out with the Talents of Reaſon, and had ſo-
" lid Foundations of Information to build upon, it
" in Fact proved, that with all their ſtrengthened
" Faculties, and growing Powers of Reaſon, the
" Edifice of Religion roſe in the moſt abſurd De-
" formities and Diſproportions, and gradually went
" on in the moſt irrational, diſproportioned, incon-
" gruous Syſtems, of which the moſt eaſy Dictates
" of Reaſon would have demonſtrated the Abſurdi-
" ty. They were contrary to all juſt Calculations
" in moral Mathematicks." He obſerves, " That
" their groſſeſt Abominations firſt began in *Egypt*,
" where was an Oſtentation of the greateſt Pro-
" greſs in Learning and Science: and they never
" renounced clearly any of their Abominations, or
" openly returned to the Worſhip of the one true
" God,

" God, the Creator of all Things, and to the ori-
" ginal, genuine Sentiments of the higheſt, and
" moſt venerable Antiquity. The Pagan Religion
" continued in this deep State of Corruption to the
" laſt. The Pagan Philoſophers, and inquiſitive
" Men, made great Improvements in many Scien-
" ces, and even in Morality itſelf; yet the invete-
" rate Abſurdities of Pagan Idolatry, remained
" without Remedy. Every Temple ſmoaked with
" Incenſe to the Sun and Moon, and other inani-
" mate, material Luminaries, and earthly Elements,
" to Jupiter, Juno, Mars and Venus, &c. the Pa-
" trons and Examples of almoſt every Vice. He-
" catombs bled on the Altars of a thouſand Gods;
" as mad Superſtition inſpired. And this was not
" the Diſgrace of our ignorant, untaught Northern
" Countries only; but even at *Athens* itſelf, the In-
" famy reigned, and circulated through all *Greece:*
" And finally prevailed, amidſt all their Learning
" and Politeneſs, under the *Ptolomys* in *Egypt*, and
" the *Cæſars* at *Rome*. Now if the Knowledge of
" the Pagan World, in Religion proceeded no fur-
" ther than this; if they retained all their Deities,
" even the moſt abſurd of them all, their deified
" Beaſts, and deified Men, even to the laſt Breath
" of Pagan Power: We may juſtly aſcribe the
" great Improvements in the World on the Subject
" of Religion, to divine Revelation; either vouch-
" ſafed in the Beginning, when this Knowledge
" was competently clear and copious; or at the
" Death of Paganiſm, when this Light ſhone forth
" in its conſummate Luſtre, at the Coming of
" Chriſt."

Dr. *T.* often ſpeaks of the Idolatry of the Heathen World, as *great Wickedneſs*, in which they were wholly inexcuſable: and yet often ſpeaks of their Caſe as remedileſs, as being dead in Sin, and unable

unable to recover themſelves. And if ſo, and yet, according to his own Doctrine, every Age, and every Nation, and every Man, had ſufficient Light afforded, to know God, and to know and do their whole Duty to him; then their Inability to deliver themſelves muſt be a moral Inability, conſiſting in a deſperate Depravity, and moſt evil Diſpoſition of Heart.

And if there had not been ſufficient Trial of the Propenſity of the Hearts of Mankind, through all thoſe Ages that paſſed from *Abraham* to Chriſt, the Trial has been continued down to this Day, in all thoſe vaſt Regions of the Face of the Earth, that have remained without any Effects of the Light of the Goſpel; and the diſmal Effect continues every where unvaried. How was it with that Multitude of Nations inhabiting *South* and *North America?* What Appearance was there, when the *Europeans* firſt came hither, of their being recovered, or recovering, in any Degree from the groſſeſt Ignorance, Deluſions, and moſt ſtupid Paganiſm? And how is it at this Day, in thoſe Parts of *Africa* and *Aſia*, into which the Light of the Goſpel has not penetrated?

This ſtrong and univerſally prevalent Diſpoſition of Mankind to Idolatry, of which there has been ſuch great Trial, and ſo notorious and vaſt Proof, in Fact, is a moſt glaring Evidence of the exceeding Depravity of the human Nature; as 'tis a Propenſity, in the utmoſt Degree, contrary to the higheſt End, the main Buſineſs, and chief Happineſs of Mankind, conſiſting in the Knowledge, Service and Enjoyment of the living God, the Creator and Governor of the World; — in the higheſt Degree contrary to that for which mainly God gave Mankind more Underſtanding than the Beaſts of the Earth, and made them wiſer than the Fowls

of

of Heaven; which was, that they might be capable of the Knowledge of God; —— and in the higheſt Degree contrary to the firſt and greateſt Commandment of the moral Law, That *we ſhould have no other Gods before JEHOVAH*, and that we ſhould love and adore him with all our Heart, Soul, Mind and Strength. The Scriptures are abundant in repreſenting the Idolatry of the Heathen World as their exceeding Wickedneſs, and their moſt brutiſh Stupidity. They that worſhip and truſt in Idols, are ſaid themſelves to be like the lifeleſs Statues they worſhip, like meer ſenſeleſs Stocks and Stones, Pſal. cxv. 4. — 8. and cxxxv. 15. — 18.

A ſecond Inſtance of the natural *Stupidity* of the Minds of Mankind, that I ſhall obſerve, is that great *Diſregard of their own eternal Intereſt*; which appears ſo remarkably, ſo generally, among them that live under the Goſpel.

As Mr *Locke* obſerves, (*Hum. Und.* Vol. I. P. 207.) "Were the Will determined by the Views "of Good, as it appears in Contemplation, greater "or leſs to the Underſtanding, it could never get "looſe from the infinite eternal Joys of Heaven, "once propoſed, and conſidered as poſſible: the "eternal Condition of a future State infinitely out-"weighing the Expectation of Riches or Honour, "or any other worldly Pleaſure, which we can "propoſe to ourſelves; though we ſhould grant "theſe the more probable to be obtained." Again (P. 228, 229.) "He that will not be ſo far a ratio-"nal Creature, as to reflect ſeriouſly upon infinite "Happineſs and Miſery, muſt needs condemn him-"ſelf, as not making that Uſe of his Underſtanding "he ſhould. The Rewards and Puniſhments of an-"other Life, which the Almighty has eſtabliſhed, "as the Enforcements of his Laws, are of Weight "enough to determine the Choice, againſt whatſo-

"ever

" e, er Pleaſure or Pain this Life can ſhow. When " the eternal State is conſidered but in its bare " Poſſibility, which Nobody can make any Doubt " of, he that will allow exquiſite and endleſs Hap- " pineſs to be but the poſſible Conſequence of a " good Life here, and the contrary State the poſſi- " ble Reward of a bad one, muſt own himſelf to " judge very much amiſs, if he does not conclude " that a virtuous Life, with the certain Expectation " of everlaſting Bliſs, which may come, is to be " preferred to a vicious one, with the Fear of " that dreadful State of Miſery, which 'tis very " poſſible may overtake the Guilty, or at leaſt the " terrible uncertain Hope of Annihilation. This " is ſo evidently ſo; though the virtuous Life here " had Nothing but Pain, and the vicious continual " Pleaſure; which yet is for the moſt Part quite " otherwiſe, and wicked Men have not much the " Odds to bragg of, even in their preſent Poſſeſſion; " nay, all Things rightly conſidered, have I think " even the worſt Part here. But when infinite " Happineſs is put in one Scale, againſt infinite " Miſery in the other; if the worſt that comes to " the pious Man, if he miſtakes, be the beſt that " the wicked Man can attain to, if he be in " the right; who can, without Madneſs, run the " Venture? Who in his Wits would chuſe to come " within a Poſſibility of infinite Miſery? which if " he miſs, there is yet Nothing to be got by that " Hazard: Whereas, on the other Side, the ſober " Man ventures Nothing, againſt infinite Happineſs " to be got, if his Expectation comes to paſs."

That Diſpoſition of Mind which is a Propenſity act contrary to Reaſon, is a depraved Diſpoſition. is not becauſe the Faculty of Reaſon, which G l has given to Mankind, is not ſufficient fully to ſcover to them that forty, ſixty, or an hun-

dred

dred Years is as nothing in Compariſon of Eternity, infinitely leſs than a Second of Time to an hundred Years, that the greateſt worldly Proſperity and Pleaſure is not treated with moſt perfect Diſregard, in all Caſes where there is any Degree of Competition of earthly Things, with Salvation from exquiſite eternal Miſery, and the Enjoyment of everlaſting Glory and Felicity; as certainly it would be, if Men acted according to Reaſon. But is it a Matter of Doubt or Controverſy, whether Men in general do not ſhew a ſtrong Diſpoſition to act far otherwiſe, from their Infancy, 'till Death is in a ſenſible Approach? In Things that concern Men's temporal Intereſt, they eaſily diſcern the Difference between Things of a long and ſhort Continuance. 'Tis no hard Matter to convince Men of the Difference between a being admitted to the Accommodations, and Entertainments of a convenient, beautiful, well-furniſhed Habitation, and to partake of the Proviſions and Produce of a plentiful Eſtate, for a Day, or a Night; and having all given to them, and ſettled upon them, as their own, to poſſeſs as long as they live, and to be theirs, and their Heirs for ever: There would be no Need of Men's preaching Sermons, and ſpending their Strength and Life, to convince Men of the Difference. Men know how to adjuſt Things in their Dealings and Contracts one with another, according to the Length of Time in which any Thing agreed for is to be uſed or enjoyed. In temporal Affairs, Men are ſenſible that it concerns them to provide for future Time, as well as for the preſent. Thus common Prudence teaches them to take Care in Summer to lay up for Winter; yea, to provide a Fund, and get a ſolid Eſtate, whence they may be ſupplied for a long Time to come. And not only ſo, but they are willing and forward to ſpend and be

ſpent

ſpent, to provide that which will ſtand their Children in ſtead, after they are dead; though it be quite uncertain, who ſhall uſe and enjoy what they lay up, after they have left the World; and if their Children ſhould have the Comfort of it, as they deſire, they will not partake with them in that Comfort, or have any more a Portion in any Thing under the Sun. In Things which relate to Men's temporal Intereſt, they ſeem very ſenſible of the Uncertainty of Life, eſpecially of the Lives of others; and to make anſwerable Proviſion for the Security of their worldly Intereſt, that no conſiderable Part of it may reſt only on ſo uncertain a Foundation, as the Life of a Neighbour or Friend. Common Diſcretion leads Men to take good Care, that their outward Poſſeſſions be well ſecured, by a good and firm Title. In worldly Concerns, Men are diſcerning of their Opportunities, and careful to improve them before they are paſſed. The Huſbandman is careful to plow his Ground, and ſow his Seed, in the proper Seaſon; otherwiſe he knows he cannot expect a Crop; and when the Harveſt is come, he will not ſleep away the Time; for he knows, if he does ſo, the Crop will ſoon be loſt. How careful and eagle-eyed is the Merchant to obſerve and improve his Opportunities and Advantages, to enrich himſelf? How apt are Men to be alarmed at the Appearance of Danger to their worldly Eſtate, or any Thing that remarkably threatens great Loſs or Damage to their outward Intereſt? and how will they beſtir themſelves in ſuch a Caſe, if poſſible to avoid the threatened Calamity? In Things purely ſecular, and not of a moral or ſpiritual Nature, Men eaſily receive Conviction by paſt Experience, when any Thing, on repeated Trial, proves unprofitable or prejudicial; and are ready to take Warning by what they have found

found themſelves, and alſo by the Experience of their Neighbours, and Forefathers.

But if we conſider how Men generally conduct themſelves in Things on which their Well-being does infinitely more deperd, how vaſt is the Diverſity? In theſe Things, how cold, lifeleſs and dilatory? With what Difficulty are a Few of Multitudes excited to any tolerable Degree of Care and Diligence, by the innumerable Means uſed with Men to make them wiſe for themſelves? And when ſome Vigilance and Activity is excited, how apt is it to die away, like a meer Force againſt a natural Tendency? What Need of a conſtant Repetition of Admonitions and Counſels, to keep the Heart from falling aſleep? How many Objections are made, and how are Difficulties magnified, and how ſoon is the Mind diſcouraged? How many Arguments, and often renewed, and variouſly and elaborately enforced, do Men ſtand in Need of, to convince them of Things that are ſelf-evident? As that Things which are eternal, are infinitely more important than Things temporal, and the like. And after all, how very few convinced effectually, or in ſuch a Manner as to induce to a practical Preference of eternal Things? How ſenſeleſs are Men of the Neceſſity of improving their Time to provide for Futurity, as to their ſpiritual Intereſt, and their Welfare in another World? Though it be an endleſs Futurity, and though it be their own perſonal, infinitely important Good, after they are dead, that is to be cared for, and not the Good of their Children, which they ſhall have no Share in. —— Though Men are ſo ſenſible of the Uncertainty of their Neighbours Lives, when any conſiderable Part of their Eſtates depends on the Continuance of them; how ſtupidly ſenſeleſs do they ſeem to be of the Uncertainty of their own Lives,

Lives, when their Preſervation from immenſely great, remedileſs and endleſs Miſery, is riſqued by a preſent Delay, through a Dependence on future Opportunity? What a dreadful Venture will Men careleſly and boldly run, and repeat and multiply, with Regard to their eternal Salvation, who are very careful to have every Thing in a Deed or Bond firm, and without a Flaw! How negligent are they of their ſpecial Advantages and Opportunities for their Soul's Good? How hardly awakened by the moſt evident and imminent Dangers, threatening eternal Deſtruction, yea, though put in Mind of them, and much Pains taken to point them forth, ſhew them plainly, and fully to repreſent them, if poſſible to engage their Attention to them? How are they like the Horſe, that boldly ruſhes into the Battle? How hardly are Men convinced by their own frequent and abundant Experience, of the unſatisfactory Nature of earthly Things, and the Inſtability of their own Hearts in their good Frames and Intentions? And how hardly convinced by their own Obſervation, and the Experience of all paſt Generations, of the Uncertainty of Life, and its Enjoyments? Pſal. xlix. 11, &c. *Their inward Thought is, that their Houſes ſhall continue for ever.* —— *Nevertheleſs, Man being in Honour, abideth not; he is like the Beaſts that periſh. This their Way is their Folly; yet their Poſterity approve their Sayings. Like Sheep are they laid in the Grave.*

In theſe Things, Men that are prudent for their temporal Intereſt, act as if they were bereft of Reaſon: *They have Eyes, and ſee not; Ears, and hear not; neither do they underſtand: They are like the Horſe and Mule, that have no Underſtanding.* —— Jer. viii. 7. *The Stork in the Heaven knoweth her appointed Times; and the Turtle, and the Crane,*

and

and the Swallow, obſerve the Time of their Coming: But my People know not the Judgment of the Lord.

Theſe Things are often mentioned in Scripture, as Evidences of extreme Folly and Stupidity, wherein Men act as great Enemies to themſelves, as tho' they loved their own Ruin; *Prov.* viii. 36. Laying wait for their own Blood, *Prov* i. 18. And how can theſe Things be accounted for, but by ſuppoſing a moſt wretched Depravity of Nature? Why otherwiſe ſhould not Men be as wiſe for themſelves in ſpiritual and eternal Things, as in temporal? All Chriſtians will confeſs, that Man's Faculty of Reaſon was given him chiefly to enable him to underſtand the former, wherein his main Intereſt, and true Happineſs conſiſts. This Faculty would therefore undoubtedly be every Way as fit for the underſtanding of them, as the latter, if not depraved. The Reaſon why theſe are underſtood and not the other, is not that ſuch Things as have been mentioned, belonging to Men's ſpiritual and eternal Intereſt, are more obſcure and abſtruſe in their own Nature. For Inſtance, the Difference between long and ſhort, the Need of providing for Futurity, the Importance of improving proper Opportunities, and of having good Security, and a ſure Foundation, in Affairs wherein our Intereſt is greatly concerned, &c. theſe Things are as plain in themſelves in religious Matters, as in other Matters. And we have far greater Means to aſſiſt us to be wiſe for ourſelves in eternal, than in temporal Things. We have the abundant Inſtruction of perfect and infinite Wiſdom itſelf, to lead and conduct us in the Paths of Righteouſneſs, ſo that we may not err. And the Reaſons of Things are moſt clearly, variouſly and abundantly ſet before us in the Word of God; which is adapted to the Faculties of Mankind, tending greatly to enlighten and convince the Mind;

Whereas,

Whereas, we have no ſuch excellent and perfect Rules to inſtruct and direct us in Things pertaining to our temporal Intereſt, nor any Thing to be compared to it.

If any ſhould ſay, 'Tis true, if Men gave full Credit to what they are told concerning eternal Things, and theſe appeared to them as real and certain Things, it would be an Evidence of a Sort of Madneſs in them, that they ſhew no greater Regard to them in Practice: But there is Reaſon to think this is not the Caſe; the Things of another World, being unſeen Things, appear to Men as Things of a very doubtful Nature, and attended with great Uncertainty. —— In Anſwer, I would obſerve, agreeable to what has been cited from Mr. *Locke*, Though eternal Things were conſidered in their bare Poſſibility, if Men acted rationally, they would infinitely outweigh all temporal Things in their Influence on their Hearts. And I would alſo obſerve, that the ſuppoſing eternal Things not to be fully believed, at leaſt by them who enjoy the Light of the Goſpel, does not weaken, but rather ſtrengthen the Argument for the Depravity of Nature. For the eternal World being what God had chiefly in View in the Creation of Men, and the Things of this World being made to be wholly ſubordinate to the other, Man's State here being only a State of Probation, Preparation and Progreſſion, with Reſpect to the future State, and ſo eternal Things being in Effect Men's All, their whole Concern: to underſtand and know which, it chiefly was, that they had Underſtanding given them; and it concerning them infinitely more to know the Truth of eternal Things than any other, as all that are not Infidels will own; Therefore, we may undoubtedly conclude, that if Men have not Reſpect to them as real and certain Things, it cannot be for

Want

Want of ſufficient Evidence of their Truth, to induce them ſo to regard them; eſpecially as to them that live under that Light, which God has appointed as the moſt proper Exhibition of the Nature and Evidence of theſe Things: But it muſt be from a dreadful Stupidity of Mind, occaſioning a ſottiſh Inſenſibility of their Truth and Importance, when manifeſted by the cleareſt Evidence.

SECT. VII.

That Man's Nature is corrupt, appears, in that vaſtly the greater Part of Mankind, in all Ages, have been wicked Men.

THE Depravity of Man's Nature appears, not only in its Propenſity to Sin in *ſome Degree*, which renders a Man an evil or wicked Man in the *Eye of the Law*, and ſtrict Juſtice, as was before ſhewn; but it is ſo corrupt, that its Depravity, either ſhews that Men *are*, or tends to make them *to be*, of ſuch an evil Character, as ſhall denominate them wicked Men, according to the Tenor of the Covenant of Grace.

This may be argued from ſeveral Things which have been already obſerved; as from a Tendency to continual Sin; a Tendency to much greater Degrees of Sin than Righteouſneſs, and from the general extreme Stupidity of Mankind. But yet the preſent State of Man's Nature, as implying, or tending to a *wicked Character*, may be worthy to be more particularly conſidered, and directly proved. And in general, this appears, in that there have been ſo very few in the World, from Age to Age, ever ſince the World has ſtood, that have been of any other Character.

'Tis

'Tis abundantly evident in Scripture, and is what I ſuppoſe none that call themſelves Chriſtians will deny, that the whole World is divided into Good and Bad, and that all Mankind at the Day of Judgment will either be approved as righteous, or condemned as wicked; either glorified, as *Children of the Kingdom*, or caſt into a Furnace of Fire, as *Children of the wicked One.*

I need not ſtand to ſhew what Things belong to the Character of ſuch as ſhall hereafter be accepted as Righteous, according to the Word of God. It may be ſufficient for my preſent Purpoſe, to obſerve what Dr. *T.* himſelf ſpeaks of as belonging eſſentially to the Character of ſuch. In P. 203. he ſays, "This is infallibly the Character of true "Chriſtians, and what is eſſential to ſuch, that "they have really mortified the Fleſh, with its "Luſts; — They are dead to Sin, and live no "longer therein; the old Man is crucified, and the "Body of Sin deſtroyed: They yield themſelves "to God, as thoſe that are alive from the Dead, "and their Members as Inſtruments of Righteouſ-"neſs to God, and as Servants of Righteouſ-"neſs to Holineſs." —— There is more to the like Purpoſe in the two next Pages, In P. 228. he ſays, "Whatſoever is evil and corrupt in us, we "ought to condemn; not ſo, as it ſhall ſtill re-"main in us, that we may always be condemning "it, but that we may ſpeedily reform, and be ef-"fectually delivered from it; otherwiſe certainly "we do not come up to the Character of the true "Diſciples of Chriſt."

In P. 248. he ſays, "Unleſs God's Favour be "preferred before all other Enjoyments whatſo-"ever, unleſs there be a Delight in the Worſhip of "God, and in Converſe with Him, unleſs every "Appetite be brought into Subjection to Reaſon and

Truth,

" Truth, and unleſs there be a kind and benevolent " Diſpoſition towards our Fellow-Creatures, how " can the Mind be fit to dwell with God, in his " Houſe and Family, to do him Service in his " Kingdom, and to promote the Happineſs of any " Part of his Creation ?"——And in his Key, §. 255. p. 145, *&c.* ſhewing there, *what it is to be a true Chriſtian*, He ſays, among other Things, " That he is one who has ſuch a Senſe and Perſua- " ſion of the Love of God in Chriſt, that he de- " votes his Life to the Honour and Service of God, " in Hope of eternal Glory. And that to the " Character of a true Chriſtian, it is abſolutely " neceſſary, that he diligently ſtudy the Things " that are freely given him of God, *viz.* his Elec- " tion, Regeneration, *&c.* that he may gain a juſt " Knowledge of thoſe ineſtimable Privileges, may " taſte that the Lord is gracious, and rejoice in the " Goſpel-Salvation, as his greateſt Happineſs and " Glory.——'Tis neceſſary that he work theſe " Bleſſings on his Heart, 'till they become a vital " Principle, producing in him the Love of God, " engaging him to all chearful Obedience to his " Will, giving him a proper Dignity and Elevation of " Soul, raiſing him above the beſt and worſt of this " World, carrying his Heart into Heaven, and " fixing his Affections and Regards upon his ever- " laſting Inheritance, and the Crown of Glory " laid up for him there.— Thus he is armed againſt " all the Temptations and Trials, reſulting from " any Pleaſure or Pain, Hopes or Fears, Gain or " Loſs, in the preſent World. None of theſe " Things move him, from a faithful Diſcharge of " any Part of his Duty, or from a firm Attach- " ment to Truth and Righteouſneſs : neither counts " he his very Life dear to him, that he may do the " Will of God, and finiſh his Courſe with Joy, in

" a Senſe of the Love of God and Chriſt. He " maintains daily Communion with God, by read- " ing and meditating on his Word. In a Senſe of " his own Infirmity, and the Readineſs of the di- " vine Favour to ſuccour him, he daily addreſſes " the Throne of Grace, for the Renewal of ſpiri- " tual Strength; and in Aſſurance of obtaining it, " thro' one Mediator Chriſt Jeſus, enlightened and " directed by the heavenly Doctrine of the Goſpel, " *&c.*" *

Now I leave it to be judged by every one that has any Degree of Impartiality, whether there be not ſufficient Grounds to think, from what appears every where, that it is but a very ſmall Part indeed, of the many Myriads and Millions which overſpread this Globe, who are of a Character that in any wiſe anſwers theſe Deſcriptions. However, Dr. *T.* inſiſts, that all Nations, and every Man on the Face of the Earth, have Light and Means ſufficient to do the whole Will of God, even they that live in the groſſeſt Darkneſs of Paganiſm.

Dr. *T.* in Anſwer to Arguments of this Kind, very impertinently from Time to Time objects, † that we are no Judges of the Viciouſneſs of Men's Character, nor are able to decide in what Degree they are virtuous or vicious. As tho' we could have no good Grounds to judge, that any thing, appertaining to the Qualities or Properties of the Mind, which is inviſible, is general or prevailing among a Multitude or collective Body, unleſs we can determine how it is with each Individual. I think, I have ſufficient Reaſon, from what I know and have heard of the *American Indians*, to judge, that there

* What Dr. *Turnbull* ſays of the Character of a good Man, is alſo worthy to be obſerved, *Chriſ. Phil.* p. 86, 258, 259, 288, 375, 376, 409, 410.

† P. 327, 339, 340, 343, 344, 348.

there are not many good Philoſophers among them; tho' the Thoughts of their Hearts, and the Ideas and Knowledge they have in their Minds, are Things inviſible; and tho' I have never ſeen ſo much as the thouſandth Part of the *Indians*; and with reſpect to moſt of them, ſhould not be able to pronounce peremptorily, concerning any one, that he was not very knowing in the Nature of Things, if all ſhould ſingly paſs before me. And Dr. *T.* himſelf ſeems to be ſenſible of the Falſeneſs of his own Concluſions, that he ſo often urges againſt others; if we may judge by his Practice, and the Liberties he takes, in judging of a Multitude himſelf. He, it ſeems, is ſenſible that a Man may have good Grounds to judge, that Wickedneſs of Character is general in a collective Body; becauſe he openly does it himſelf. (*Key*, p. 147.) After declaring the Things which belong to the Character of a true Chriſtian, he judges of the Generality of Chriſtians, that they have caſt off theſe Things, that *they are a People that do err in their Hearts, and have not known God's Ways.* P. 259. he judges, that *the Generality of Chriſtians are the moſt Wicked of all Mankind,*———when he thinks it will throw ſome Diſgrace on the Opinion of ſuch as he oppoſes. The like we have from Time to Time in other Places, as p. 168. p. 258. Key, p. 182.

But if Men are not ſufficient Judges, whether there are few of the World of Mankind but what are wicked, yet doubtleſs God is ſufficient, and his Judgment, often declared in his word, determines the Matter. Matth. vii. 13, 14. *Enter ye in at the ſtrait Gate: For wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat; becauſe ſtrait is the Gate, and narrow is the Way that leadeth to Life, and few there be that find it.* 'Tis manifeſt, that here Chriſt is

not only deſcribing the State of Things, as it was at that Day, and don't mention the comparative Smallneſs of the Number of them that are ſaved, as a Conſequence of the peculiar Perverſeneſs of that People, and of that Generation; but as a Conſequence of the general Circumſtances of the Way to Life, and the Way to Deſtruction, the Broadneſs of the one, and Narrowneſs of the other. In the Straitneſs of the Gate, &c. I ſuppoſe none will deny, that Chriſt has Reſpect to the Strictneſs of thoſe Rules, which he had inſiſted on in the preceeding Sermon, and which render the Way to Life very difficult to Mankind. But certainly theſe amiable Rules would not be difficult, were they not contrary to the natural Inclinations of Men's Hearts; and they would not be contrary to thoſe Inclinations, were theſe not depraved. Conſequently the Wideneſs of the Gate and Broadneſs of the Way that leads to Deſtruction, in Conſequence of which many go in thereat, muſt imply the Agreeableneſs of this Way to Men's natural Inclinations. The like Reaſon is given by Chriſt, why few are ſaved. Luke xiii. 23, 24. *Then ſaid one unto him, Lord, are there few ſaved? And he ſaid unto them, Strive to enter in at the ſtrait Gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* That there are generally but few good Men in the World, even among them that have thoſe moſt diſtinguiſhing and glorious Advantages for it, which they are favoured with that live under the Goſpel, is evident by that Saying of our Lord, from Time to Time in his Mouth, *Many are called, but few are choſen.* And if there are but few among theſe, how few, how very few indeed, muſt Perſons of this Character be, compared with the whole World

of

of Mankind? The exceeding Smalleſs of the Number of true Saints, compared with the whole World, appears by the Repreſentations often made of them as diſtinguiſhed from the World; in which they are ſpoken of as called and choſen *out of the World*, redeemed *from the Earth*, redeemed *from among Men*; as being thoſe that are *of God*, while the *whole World* lieth in Wickedneſs, and the like. And if we look into the Old Teſtament, we ſhall find the ſame Teſtimony given. Prov. xx. 6. *Moſt Men will proclaim every Man his own Goodneſs: but a faithful Man who can find?* By a faithful, Man, as the Phraſe is uſed in Scripture, is intended much the ſame as a ſincere, upright or truly good Man, as in Pſal. xii. 1. and xxxi. 23 and ci. 6. and other Places. Again, Eccl. vii. 25,——29. *I applied mine Heart to know, and to ſearch, and to find out Wiſdom, and the Reaſon of Things, and to know the Wickedneſs of Folly, even of Fooliſhneſs and Madneſs: And I find more bitter than Death, the Woman whoſe Heart is Snares,* &c.——*Behold, this have I found, ſaith the Preacher, counting one by one, to find out the Account, which yet my Soul ſeeketh, but I find not: One Man among a Thouſand have I found; but a Woman among all theſe have I not found. Lo, this only have I found that God made Man upright; but they have ſought out many Inventions.* *Solomon* here ſignifies, that when he ſet himſelf diligently to find out the Account or Proportion of true Wiſdom, or thorough Uprightneſs among Men, the Reſult was, that he found it to be but as one to a Thouſand, *&c.* Dr. *T.* on this Place, p. 184. ſays, "The wiſe Man in "the Context is inquiring into the Corruption and "Depravity of Mankind, of the Men and Wo-"men, THAT LIV'D IN HIS TIME." As tho' what he ſaid repreſented nothing of the State of

Things in the World in general, but only *in his Time.* But does Dr. *T.* or any Body elſe ſuppoſe this only to be the Deſign of that Book, to repreſent the Vanity and Evil of the World in that Time, and to ſhew that all was Vanity and Vexation of Spirit in *Solomon*'s Day? (which Day truly we have Reaſon to think was a Day of the greateſt Smiles of Heaven on that Nation, that ever had been on any Nation from the Foundation of the World.) Not only does the Subject and Argument of the whole Book ſhew it to be otherwiſe; but alſo the declared Deſign of the Book in the firſt Chapter; where the World is repreſented as very much the ſame, as to the Vanity and Evil it is full of, from Age to Age, making little or no Progreſs, after all it's Revolutions and reſtleſs Motions, Labours and Purſuits, like the Sea, that has all the Rivers conſtantly emptying themſelves into it, from Age to Age, and yet is never the fuller. As to that Place, Prov. xx. 6. *A faithful Man who can find?* there is no more Reaſon to ſuppoſe, that the wiſe Man has reſpect only to *his* Time, in theſe Words, than in thoſe immediately preceeding, *Counſel in the Heart of a Man is like deep Waters; but a Man of Underſtanding will draw it out.* Or in the Words next following, *The juſt Man walketh in his Integrity: his Children are bleſſed after him.* Or, in any other Proverb in the whole Book. And if it were ſo, that *Solomon* in theſe Things meant only to deſcribe his own Times, it would not at all weaken the Argument. For, if we obſerve the Hiſtory of the Old Teſtament, there is Reaſon to think there never was any Time from *Joſhua* to the Captivity, wherein Wickedneſs was more reſtrained, and Virtue and Religion more encouraged and promoted, than in *David*'s and *Solomon*'s Times. And if there was ſo little true Piety in that Nation that was the

only

only People of God under Heaven, even in their very beſt Times, what may we ſuppoſe concerning the World in general, take one Time with another?

Notwithſtanding what ſome Authors advance concerning the Prevalence of Virtue, Honeſty, good Neighbourhood, Chearfulneſs, *&c.* in the World, *Solomon*, whom we may juſtly eſteem as wiſe and juſt an Obſerver of human Nature, and the State of the World of Mankind, as moſt in theſe Days (beſides, Chriſtians ought to remember, that he wrote by divine Inſpiration) judged the World to be ſo full of Wickedneſs, that it was better never to be born, than to be born to live only in ſuch a a World. Eccl. iv. at the Beginning, *So I returned and conſidered all the Oppreſſions that are done under the Sun; and behold the Tears of ſuch as were oppreſſed, and they had no Comforter: and on the Side of their Oppreſſors there was Power; but they had no Comforter. Wherefore, I praiſed the Dead, which were already dead, more than the Living which are yet alive. Yea, better is he than both they, which hath not yet been; WHO HATH NOT SEEN THE EVIL WORK THAT IS DONE UNDER THE SUN.* Surely it will not be ſaid, that *Solomon* has only reſpect to *his* Times here too, when he ſpeaks of the Oppreſſions of them that were in Power: ſince he himſelf, and others appointed by him, and wholly under his Controul, were the Men that were in Power, in that Land, and in almoſt all neighbouring Countries.

The ſame inſpired Writer ſays, Eccl. ix. 3. *The Heart of the Sons of Men is full of Evil; and Madneſs is in their Heart while they live; and after that they go to the Dead.* If theſe general Expreſſions are to be underſtood only of ſome, and thoſe of the leſſer Part, when in general, *Truth, Honeſty, Good-*

Nature, &c. govern the World, why are ſuch general Expreſſions from Time to Time uſed? why don't this wiſe and noble, and great-ſoul'd Prince expreſs himſelf in a more generous and benevolent Strain, as well as more agreeable to Truth, and ſay, *Wiſdom is in the Hearts of the Sons of Men while they live*, &c.—inſtead of leaving in his Writings ſo many ſly, ill-natur'd Suggeſtions, which pour ſuch Contempt on the human Nature, and tend ſo much to excite mutual Jealouſy and Malevolence, to taint the Minds of Mankind through all Generations after him?

If we conſider the various ſucceſſive Parts and Periods of the Duration of the World, it will, if poſſible, be yet more evident, that vaſtly the greater Part of Mankind have in all Ages been of a wicked Character. The ſhort Accounts we have of *Adam* and his Family are ſuch as lead us to ſuppoſe, that far the greater Part of his Poſterity, in his Life-time, yea, in the former Part of his Life, were wicked. It appears, that his eldeſt Son, *Cain*, was a very wicked Man, who ſlew his righteous Brother *Abel*. And *Adam* lived an hundred and thirty Years before *Seth* was born: And by that Time, we may ſuppoſe, his Poſterity began to be conſiderably numerous: when he was born, his Mother *called his Name*, Seth; *for God, ſaid She, hath appointed me another Seed, inſtead of* Abel. Which naturally ſuggeſts this to our Thoughts; that of all her Seed now exiſting, none were of any ſuch Note for Religion and Virtue, as that their Parents could have any great Comfort in them, or Expectation from 'em on that account. And by the brief Hiſtory we have, it looks as if (however there might be ſome Intervals of a Revival of Religion, yet) in the general, Mankind grew more and more corrupt till the Flood. 'Tis ſignified, that *when Men*

Men began to multiply on the Face of the Earth, Wickedneſs prevailed exceedingly, Gen. vi. at the Beginning. And that before God appeared to *Noah*, to command him to build the Ark, 120 Years before the Flood, the World had long continued obſtinate in great and general Wickedneſs, and the Diſeaſe was become inveterate. The Expreſſions we have in the 3, 5, and 6. Verſes of that Chap. ſuggeſt as much: *And the Lord ſaid, My ſpirit ſhall not ALWAYS ſtrive with Man.—And God ſaw, that the Wickedneſs of Man was great on the Earth, and that every Imagination of the Thoughts of his Heart was evil, only evil CONTINUALLY; and it repented the Lord, that he had made Man on the Earth, and it grieved him at his Heart.* And by that Time *all Fleſh had corrupted his Way upon the Earth, ℣.* 12. And as Dr. *T.* himſelf obſerves, p. 122. "Mankind were univerſally debauch'd "into Luſt, Senſuality, Rapine and Injuſtice."

And with Reſpect to the Period *after* the Flood, to the Calling of *Abraham*; Dr. *T.* ſays, as has been already obſerved, that in about 400 Years after the Flood, the Generality of Mankind were fallen into Idolatry. Which was before the Paſſing away of one Generation; or before all they were dead, that came out of the Ark. And it can't be thought, the World jumpt into that ſo general and extreme Degree of Corruption, all at once; but that they had been gradually growing more and more corrupt; tho' it is true, it muſt be by very ſwift Degrees, (however ſoon we may ſuppoſe they began)——— to get to that Paſs in one Age.

And as to the Period from the Calling of *Abraham* to the Coming of *Chriſt*, Dr. *T.* juſtly obſerves as follows (*Key* p. 190.) "If we reckon from the "Call of *Abraham* to the Coming of Chriſt, the "*Jewiſh* Diſpenſation continued one thouſand nine

" hundred and twenty one Years: during which " Period, the other Families and Nations of the " Earth, not only lay out of God's peculiar King- " dom, but alſo lived in Idolatry, great Ignorance, " and Wickedneſs." And with Regard to that one only exempt Family or Nation of the *Iſraelites*, 'tis evident that wickedneſs was the generally prevailing Character among them, from Age to Age. If we conſider how it was with *Jacob*'s Family, the Behaviour of *Reuben* with his Father's Concubine; the Behaviour of *Judith* with *Tamar*, the Conduct of *Jacob*'s Sons in general (tho' *Simeon* and *Levi* were leading) towards the *Shechemites*, the Behaviour of *Joſeph*'s ten Brethren in their cruel Treatment of him; we can't think, that the Character of true Piety belonged to many of them, according to Dr. *T——r*'s own Notion of ſuch a Character; tho' it be true, they might afterwards repent.—And with Reſpect to the Time the Children of *Iſrael* were in *Egypt*; the Scripture ſpeaking of them in general, or as a collective Body, often repreſents them as complying with the abominable Idolatries of the Country. * And as to that Generation which went out of *Egypt*; and wandered in the Wilderneſs; they are abundantly repreſented as extremely and almoſt univerſally wicked, perverſe, and Children of divine Wrath.—And after *Joſhua*'s Death, the Scripture is very expreſs, that Wickedneſs was the prevailing Character in the Nation, from Age to Age. So it was till *Samuel*'s Time. 1 Sam. viii. 7, 8. *They have rejected me, that I ſhould not reign over them; according to all their Works which they have done, ſince the Day that I brought them out of* Egypt, *unto this Day.* Yea, ſo it was till *Jeremiah*'s and *Ezekiel*'s Time. Jer. xxxii. 30, 31. *For the Children of* Iſrael, *and the Children*

* Levit. xvii. 7. Joſh. v. 9. and xxiv. 14. Ezek. xx. 7, 8. and xxiii. 3.

Children of Judah, *have* only *done Evil before me* from their Youth : *for the Children of* Iſrael have only *provoked me to Anger with the Work of their Hands, ſaith the Lord : For this City hath been to me a Provocation of mine Anger, and of my Fury,* from the Day they built it, even unto this Day. (Compare Chap. v. 21, and 23. and Chap. vii. 25, 26, 27.) So, Ezek. ii. 3, 4. *I ſend thee to the Children of* Iſrael, *to a rebellious Nation, that hath rebelled againſt me, they and their Fathers have tranſgreſſed againſt me* even unto this very Day : *for they are impudent Children,* and *ſtiff-hearted.*— And it appears by the Diſcourſe of *Stephen* (Acts vii.) that this was generally the Caſe with that Nation, from their firſt Riſe, even to the Days of the Apoſtles After his ſummary Rehearſal of the Inſtances of their Perverſeneſs from the very Time of their ſelling *Joſeph* into *Egypt,* he concludes (*v.* 51, 52, 53.) *Ye ſtiff-necked, and uncircumciſed in Heart and Ears, ye do* ALWAYS *reſiſt the Holy Ghoſt. As your Fathers did, ſo do ye. Which of the Prophets have not your Fathers perſecuted? And they have ſlain them which ſhewed before of the Coming of that juſt One, of whom Ye have been now the Betrayers and Murderers: Who have received the Law by the Diſpoſition of Angels, and have not kept it.*

Thus it appears, that Wickedneſs was the generally prevailing Character in all the Nations of Mankind, till Chriſt came. And ſo alſo it appears to have been ſince his Coming, to this Day. So in the Age of the Apoſtles : tho' then, among thoſe that were converted to Chriſtianity, were great Numbers of Perſons eminent for Piety; yet this was not the Caſe with the greater Part of the World, or the greater Part of any one Nation in it. There was a great Number of Perſons of a truly pious Character in the latter Part of the Apoſto-

Apoſtolick Age, when Multitudes of Converts had been made, and Chriſtianity was as yet in its primitive Purity. But what ſays the Apoſtle *John* of the Church of God at that Time, as compared with the reſt of the World? 1 Joh. v. 19. *We know that we are of God, and* the whole World *lieth in Wickedneſs.* And after Chriſtianity came to prevail, to that Degree, that Chriſtians had the upper Hand in Nations and civil Communities, ſtill the greater Part of Mankind remain'd in their old Heathen State; which Dr. *T.* ſpeaks of as a State of great Ignorance and Wickedneſs. And beſides, this is noted in all Eccleſiaſtical Hiſtory, that as the Chriſtians gain'd in Power and ſecular Advantages, true Piety declined, and Corruption and Wickedneſs prevailed among them ——And as to the State of the Chriſtian World, ſince Chriſtianity began to be eſtabliſhed by human Laws, Wickedneſs for the moſt Part has greatly prevailed; as is very notorious, and is implied to what Dr. *T.* himſelf ſays: He, in giving an Account how the Doctrine of Original Sin came to prevail among Chriſtians, ſays, p. 443. "That the Chriſtian Religion was very "early and grievouſly corrupted, by dreaming "ignorant, ſuperſtitious Monks.." In p. 259. he ſays, "The Generality of Chriſtians have em-"braced this Perſuaſion concerning Original Sin; "and the Conſequence has been, that the Genera-"lity of Chriſtians have been the moſt wicked, "lewd, bloody and treacherous of all Mankind."

Thus a View of the ſeveral ſucceſſive Periods of the paſt Duration of the World, from the Beginning to this Day, ſhews, that Wickedneſs has ever been exceeding prevalent, and has had vaſtly the Superiority in the World. And Dr. *T.* himſelf in Effect owns, that it has been ſo ever ſince *Adam* firſt turned into the Way of Tranſgreſſion. P. 168.

"It

" It is certain (ſays he) the moral Circumſtances of " Mankind, ſince the Time *Adam* firſt turned in- " to the Way of Tranſgreſſion, have been very " different from a State of Innocence. So far as " we can judge from Hiſtory, or what we know at " preſent, the greateſt Part of Mankind, have been, " and ſtill are very corrupt; tho' not equally ſo " in every Age and Place." And lower in the ſame Page, he ſpeaks of *Adam's Poſterity*, as *having ſunk themſelves into the moſt lamentable Degrees of Ignorance, Superſtition, Idolatry, Injuſtice, Debauchery*, &c.

Theſe Things clearly determine the Point, concerning the Tendency of Man's Nature to Wickedneſs, if we may be allowed to proceed according to ſuch Rules and Methods of Reaſoning, as are univerſally made uſe of, and never denied, or doubted to be good and ſure, in experimental Philoſophy; * or may reaſon from Experience and Facts, in that Manner which common Senſe leads all Mankind to in other Caſes. If Experience and Trial will evince any Thing at all concerning the natural Diſpoſition of the Hearts of Mankind, one would think the Experience of ſo many Ages as have elapſed ſince the Beginning of the World, and the Trial as it were made by Hundreds of different Nations together, for ſo long a Time, ſhould be ſufficient to convince all, that Wickedneſs is agreeable to the Nature of Mankind in its preſent State.

Here

* Dr. *Turnbull*, tho' ſo great an Enemy to the Doctrine of the Depravity of Nature, yet greatly inſiſts upon it, that the experimental Method of Reaſoning ought to be gone into in moral Matters, and Things pertaining to the human Nature; and ſhould chiefly be relied upon, in moral, as well as natural Philoſophy. See *Introduc. to Mor. Phil.*

Here, to ſtrengthen the Argument, if there were any Need of it, I might obſerve ſome further Evidences than thoſe which have been already mentioned, not only of the *Extent* and *Generality* of the Prevalence of Wickedneſs in the World, but of the *Height* to which it has riſen, and the *Degree* in which it has reigned. Among innumerable Things which ſhew this, I ſhall now only obſerve this, *viz.* the Degree in which Mankind have from Age to Age been hurtful one to another. Many Kinds of brute Animals are eſteemed very noxious and deſtructive, many of them very fierce, voracious, and many very poiſonous, and the deſtroying of 'em has always been looked upon as a public Benefit; but have not Mankind been a thouſand Times as hurtful and deſtructive as any one of them, yea, as all the noyous Beaſts, Birds, Fiſhes and Reptiles in the Earth, Air and Water, put together, at leaſt, of all Kinds of Animals that are viſible? And no Creature can be found any where ſo deſtructive of its own Kind, as Mankind are. All others for the moſt Part are harmleſs and peaceable, with Regard to their own Species. Where one Wolf is deſtroyed by another Wolf, one Viper by another, probably a Thouſand of Mankind are deſtroyed by thoſe of their own Species. Well therefore might our bleſſed Lord ſay, when ſending forth his Diſciples into the World, Matth. x. 16, 17. *Behold, I ſend you forth as Sheep in the Midſt of Wolves*;—BUT BEWARE OF MEN. As much as to ſay, I ſend you forth as Sheep among Wolves.—But why do I ſay, Wolves? I ſend you forth into the wide World of *Men*, that are far more hurtful and pernicious, aad that you had much more Need to beware of than Wolves.

It would be ſtrange indeed, that this ſhould be the State of the World of Mankind, the chief of the

the lower Creation, diſtinguiſhed above all by Reaſon, to that End that they might be capable of Religion, which ſummarily conſiſts in Love, if Men, as they come into the World, are in their Nature innocent and harmleſs, undepraved and perfectly free from all evil Propenſities.

SECT. VIII.

The native Depravity of Mankind appears, in that there has been ſo little good Effect of ſo manifold and great Means, *uſed to promote Virtue in the World.*

THE Evidence of the native Corruption of Mankind appears much more glaring, when it is conſidered that the World has been ſo generally ſo conſtantly, and ſo exceedingly corrupt, notwithſtanding the *various, great* and *continual Means*, that have been uſed to reſtrain Men from Sin, and promote Virtue and true Religion among them.

Dr. *T.* ſuppoſes, all that Sorrow and Death, which came on Mankind, in Conſequence of *Adam*'s Sin, was brought on them by God, in *great Favour* to them; as a *benevolent Father* exerciſing *an wholſome Diſcipline* towards his Children; to reſtrain 'em from Sin, by *increaſing the Vanity of all earthly Things, to abate their Force to tempt and delude*; to induce 'em to be *moderate in gratifying the Appetites of the Body*; to *mortify Pride and Ambition*; and that Men might *always have before their Eyes a ſtriking Demonſtration, that Sin is infinitely hateful to God*, by a Sight of that, than *which nothing is more proper to give them the utmoſt Abhorrence of Iniquity, and to fix in their Minds a Senſe of the dreadful Conſequences of Sin*, &c. &c. And in general, that they

they don't come as Puniſhments, but purely as Means to keep Men from Vice, and to make them better.—If it be ſo, ſurely they are great Means indeed. Here is a mighty Alteration: Mankind, once ſo eaſy and happy, healthful, vigorous and beautiful, rich in all the pleaſant and abundant Bleſſings of Paradiſe, now turned out, deſtitute, weak and decaying, into a wide barren World, yielding Briars and Thorns, inſtead of the delightful Growth and ſweet Fruit of the Garden of *Eden*, to wear out Life in Sorrow and Toil, on the Ground curſed for his Sake; and at laſt, either through long languiſhing and lingring Decay, or ſevere Pain and acute Diſeaſe, to expire and turn to Putrefaction and Duſt. If theſe are only uſed as *Medicines*, to prevent and to cure the Diſeaſes of the Mind, they are ſharp Medicines indeed; eſpecially Death; which, to uſe *Hezekiah*'s Repreſentation, is as it were *breaking all his Bones*: And one would think, ſhould be very effectual, if the Subject had no Depravity, no evil and contrary Biaſs, to reſiſt and hinder a proper Effect; eſpecially in the old World, when the Thing which was the firſt Occaſion of this terrible Alteration, this Severity of Means, was freſh in Memory; *Adam* continuing alive near two Thirds of the Time that paſſed before the Flood; ſo that a very great Part of thoſe that were alive till the Flood, might have Opportunity of ſeeing and converſing with him, and hearing from his Mouth, not only an Account of his Fall, and the Introduction of the awful Conſequences of it, but alſo of his firſt finding himſelf in Exiſtence in the new-created World, and of the Creation of *Eve*, and the Things which paſſed between him and his Creator in Paradiſe.

But what was the Succeſs of theſe great Means, to reſtrain Men from Sin, and to induce them to Virtue?

tue ? did they prove ſufficient ? —Inſtead of this, the World ſoon grew exceeding corrupt ; till it came to that, to uſe our Authors own Words, *that Mankind were univerſally debauch'd into Luſt, Senſuality, Rapine and Injuſtice.*

Then God uſed further Means : he ſent *Noah* a Preacher of Righteouſneſs, to warn the World of the univerſal Deſtruction which would come upon them by a Flood of Waters, if they went on in Sin. Which Warning he delivered with theſe Circumſtances, tending to ſtrike their Minds, and command their Attention ; that he immediately went about building that vaſt Structure of the Ark ; in which he muſt employ a great Number of Hands, and probably ſpent all he had in the World to ſave himſelf and his Family. And under theſe uncommon Means, God waited upon them 120 Years.-- But all to no Effect. The whole World, for ought appears, continued obſtinate, and abſolutely incorrigible : So that nothing remained to be done with them, but utterly to deſtroy the Inhabitants of the Earth ; and to begin a new World, from that ſingle Family who had diſtinguiſhed themſelves by their Virtue ; that from them might be propagated a new and purer Race.——Accordingly this was done : And the Inhabitants of the new World, of *Noah*'s Poſterity, had theſe new and extraordinary Means to reſtrain Sin and excite Virtue, in Addition to the Toil, Sorrow, and common Mortality which the World had been ſubjected to before in Conſequence of *Adam*'s Sin ; *viz.* that God had newly teſtified his dreadful Diſpleaſure for Sin, in deſtroying the many Millions of Mankind, all at one Blow, old and young ; Men, Women and Children, without Pity on any for all the diſmal Shrieks and Cries which the World was filled with ; when they themſelves, the remaining Family, were ſo wonderfully

derfully diſtinguiſhed by God's preſerving Goodneſs, that they might be a holy Seed, being delivered from the corrupting Examples of the old World; and being all the Offspring of a living Parent, whoſe pious Inſtructions and Counſels they had, to inforce theſe Things upon them, to prevent Sin, and engage them to their Duty. And theſe Inhabitants of the new Earth muſt, for a long Time, have before their Eyes many evident, and as it were freſh and ſtriking Effects and Signs of that univerſal Deſtruction, to be a continual affecting Admonition to them. And beſides all this, God now ſhortened the Life of Man, to about one half of what it uſed to be. The ſhortning Man's Life, Dr. *T.* ſays, *P.* 68. "Was that the wild "Range of Ambition and Luſt might be brought "into narrower Bounds, and have leſs Opportunity "of doing miſchief; and that Death, being ſtill "nearer to our View, might be a more powerful "Motive to regard leſs the Things of a tranſitory "World, and to attend to the Rules of Truth "and Wiſdom."

And now let us obſerve the Conſequence.——— Theſe new and extraordinary Means, in Addition to the former, were ſo far from proving ſufficient, that the new World degenerated, and became corrupt, by ſuch ſwift Degrees, that, as Dr. *T.* obſerves, Mankind in general were ſunk into Idolatry, in about 400 Years after the Flood, and ſo in about 50 Years after *Noah*'s Death: They became ſo wicked and brutiſh, as to forſake the true God, and turn to the Worſhip of inanimate Creatures.

When Things were come to this dreadful Paſs, God was pleaſed, for a Remedy, to introduce a new and wonderful Diſpenſation; ſeparating a particular Family and People, from all the reſt of the World, by a Series of moſt aſtoniſhing Miracles, done

done in the open View of the World; and fixing their Dwelling, as it were in the midſt of the Earth, between *Aſia*, *Europe*, and *Africa*, and in the midſt of thoſe Nations which were moſt conſiderable and famous for Power, Knowledge and Arts; that God might, in an extraordinary Manner, dwell amongſt that People, in viſible Tokens of his Preſence, manifeſting himſelf there, and from thence to the World, by a Courſe of great and miraculous Operations and Effects, for many Ages: that that People might be holy to God, and as a Kingdom of Prieſts, and might ſtand as a City on an Hill, to be a Light to the World: withal gradually ſhortning Man's Life, till it was brought to be but about one twelfth Part of what it uſed to be before the Flood; and ſo, according to Dr. *T.* vaſtly cutting off and diminiſhing his Temptations to Sin, and increaſing his Excitements to Holineſs. ——And now let us conſider what the Succeſs of theſe Means was, both as to the *Gentile* World, and the Nation of *Iſrael*.

Dr. *T.* juſtly obſerves (*Key*, §. 50) "The "Jewiſh Diſpenſation had Reſpect to the Nations "of the World, to ſpread the Knowledge and O-"bedience of God in the Earth; and was eſta-"bliſhed for the Benefit of all Mankind."—— But how unſucceſsful were theſe Means, and all other Means uſed with the *Heathen* Nations, ſo long as this Diſpenſation laſted? *Abraham* was a Perſon noted in all the principal Nations that were then in the World; as in *Egypt*, and the eaſtern Monarchies: God made his Name famous by his wonderful diſtinguiſhing Diſpenſations towards him, particularly by ſo miraculouſly ſubduing before him, and his trained Servants, thoſe Armies of the four eaſtern Kings. This great Work of the moſt High God, Poſſeſſor of Heaven and Earth, was greatly taken

taken Notice of by *Melchizedeck* ; and one would think, ſhould have been ſufficient to have awakened the Attention and Conſideration of all the Nations in that Part of the World, and to have led them to the Knowledge and Worſhip of the only true God ; eſpecially if conſidered in Conjunction with that miraculous and moſt terrible Deſtruction of *Sodom*, and all the Cities of the Plain, for their Wickedneſs, with *Lot*'s miraculous Deliverance ; which doubtleſs were Facts, that in their Day were much famed abroad in the World. But there is not the leaſt Appearance, in any Accounts we have, of any conſiderable good Effect. On the contrary, thoſe Nations which were moſt in the Way of obſerving and being affected with theſe Things, even the Nations of *Canaan*, grew worſe and worſe, till their Iniquity came to the full, in *Joſhua*'s Time. And the Poſterity of *Lot*, that Saint ſo wonderfully diſtinguiſhed, ſoon became ſome of the moſt groſs Idolaters ; as they appear to have been in *Moſes*'s Time. (See Num. xxv.) Yea, and the far greater Part even of *Abraham*'s Poſterity, the Children of *Iſhmael*, *Ziman*, *Jokſhan*, *Medan*, *Midian*, *Iſhbak* and *Shuah*, and *Eſau*, ſoon forgot the true God, and fell off to Heatheniſm

Great Things were done in the Sight of the Nations of the World, tending to awaken them, and lead them to the Knowledge and Obedience of the true God, in *Jacob*'s and *Joſeph*'s Time ; in that God did miraculouſly, by the Hand of *Joſeph*, preſerve from periſhing by Famine, as it were the whole World ; as appears by *Gen.* xli. 56, 57. Agreeably to which, the Name that *Pharaoh* gave to *Joſeph*, *Zaphnath-Paaneah*, as is ſaid, in the *Egyptian* Language, ſignifies *Saviour of the World*. But there does not appear to have been any good abiding Effect of this ; no, not ſo much as in the

Nation

Nation of the *Egyptians* (which ſeems to have been the chief of all the heathen Nations at that Day) who had theſe great Works of *Jehovah* in their moſt immediate View : on the contrary, they grew worſe and worſe, and ſeem to be far more groſs in their Idolatries, and Ignorance of the true God, and every Way more wicked, and ripe for Ruin, when *Moſes* was ſent to *Pharaoh*, than they were in *Joſeph*'s Time.

After this, in *Moſes* and *Joſhua*'s Time, the great God was pleaſed to manifeſt himſelf in a Series of the moſt aſtoniſhing Miracles, for about fifty Years together, wrought in the moſt publick Manner in *Egypt*, in the Wilderneſs, and in *Canaan*, in the View as it were of the whole World ; Miracles by which the World was ſhaken, the whole Frame of the viſible Creation, Earth, Seas, and Rivers, the Atmoſphere, the Clouds, Sun, Moon and Stars, were affected ; Miracles greatly tending to convince the Nations of the World, of the Vanity of their falſe Gods, ſhewing JEHOVAH to be infinitely above them, in the Thing wherein they dealt moſt proudly, and exhibiting God's awful Diſpleaſure at the Wickedneſs of the heathen World. And theſe Things are expreſsly ſpoken of as one End of theſe great Miracles, in Exod. ix. 15. Num. xiv. 21. Joſh. xxiv. 23, 24. and other Places. However, no Reformation followed theſe Things ; but by the Scripture Account, the Nations which had them moſt in View, were dreadfully hardened, ſtupidly refuſing all Conviction and Reformation, and obſtinately went on in an Oppoſition to the living God, to their own Deſtruction.

After this, God did from Time to Time, very publickly manifeſt himſelf to the Nations of the World, by wonderful Works wrought in the Time of the *Judges*, of a like Tendency with thoſe already mentioned.

mentioned. Particularly in ſo miraculouſly deſtroying by the Hand of *Gideon*, almoſt the whole of that vaſt Army of the *Midianites*, *Amalakites*, and *all the Children of the Eaſt*, conſiſting of about 135000 Men; Judg. vii. 12. and viii. 12. But no Reformation followed this or the other great Works of God, wrought in the Times of *Deborah* and *Barak*, *Jephtha* and *Sampſon*.

After theſe Things, God uſed new, and in ſome Reſpects much greater Means with the heathen World, to bring them to the Knowledge and Service of the true God, in the Days of *David* and *Solomon*. He raiſed up *David*, a Man after his own Heart, a moſt fervent Worſhipper of the true God, and zealous Hater of Idols, and ſubdued before him almoſt all the Nations, between *Egypt* and *Euphrates*; often miraculouſly aſſiſting him in his Battles with his Enemies: and he confirmed *Solomon* his Son in the full and quiet Poſſeſſion of that great Empire, for about forty Years; and made him the wiſeſt, richeſt, moſt magnificent, and every Way the greateſt Monarch that ever had been in the World; and by far the moſt famous, and of greateſt Name among the Nations; eſpecially for his Wiſdom, and Things *concerning the Name of his God*; particularly the Temple he built, which was *exceeding Magnificent, that it might be of Fame and Glory throughout all Lands*; 1 Chron. xxii. 5. And we are told, there came of all People to hear the Wiſdom of *Solomon*, from all Kings of the Earth; 1 Kings iv. 34. and x. 24. And the Scripture informs us, that theſe great Things were done, that the *Nations in far Countries might hear of God's great Name, and of his out-ſtretched Arm; that all the People of the Earth might fear him, as well as his People* Iſrael: *And that all the People of the Earth might know, that the LORD was God, and that there was none elſe.*

1 Kings

1 Kings viii. 41, 42, 43, 60. But ſtill there is no Appearance of any conſiderable abiding Effect, with Regard to any one heathen Nation.

After this, before the Captivity into *Babylon*, many great Things were done in the Sight of the Gentile Nations, very much tending to enlighten, affect and perſuade them. As, God's deſtroying the Army of the *Ethiopians*, of a Thouſand Thouſand, before *Aſa*; *Elijah*'s and *Eliſha*'s Miracles; eſpecially *Elijah*'s miraculouſly confounding *Baal*'s Prophets and Worſhippers; *Eliſha*'s healing *Naaman*, the King of *Syria*'s prime Miniſter, and the miraculous Victories obtained thro' *Eliſha*'s Prayers, over the *Syrians*, *Moabites* and *Edomites*; the miraculous Deſtruction of the vaſt united Army of the Children of *Moab*, *Ammon*, and *Edom*, at *Jehoſhaphat*'s Prayer. (2 Chron. xx.) *Jonah*'s preaching at *Nineveh*, together with the Miracle of his Deliverance from the Whale's Belly; which was publiſhed, and well atteſted, as a Sign to confirm his Preaching: But more eſpecially that great Work of God, in deſtroying *Sennacherib*'s Army by an Angel, for his Contempt of the God of *Iſrael*, as if he had been no more than the Gods of the Heathen.

When all theſe Things proved ineffectual, God took a new Method with the heathen World, and uſed, in ſome reſpects, much greater Means to convince and reclaim them, than ever before. In the firſt Place, his People, the *Jews*, were removed to *Babylon*, the Head and Heart of the heathen World (*Chaldea*, having been very much the Fountain of Idolatry) to carry thither the Revelations which God had made of himſelf, contained in the ſacred Writings; and there to bear their Teſtimony againſt Idolatry; as ſome of them, particularly *Daniel*, *Shadrach*, *Meſhack* and *Abed-nego*, did, in a very open Manner, before the King, and the greateſt

eſt Men of the Empire, with ſuch Circumſtances as made their Teſtimony very famous in the World; God, confirming it with great Miracles; which were publiſhed thro' the Empire, by Order of it's Monarch, as the mighty Works of the God of *Iſrael*, ſhewing him to be above all Gods: *Daniel*, that great Prophet, at the ſame Time being exalted to be Governor of all the wiſe Men of *Babylon*, and one of the chief Officers of *Nebuchadnezzar*'s Court.

After this, God raiſed up *Cyrus*, to deſtroy *Babylon*, for it's obſtinate Contempt of the true God, and Injuriouſneſs towards his People; according to the Prophecies of *Iſaiah*, ſpeaking of him by Name, inſtructing him concerning the Nature and Dominion of the true God. (Iſai. xlv.) Which Prophecies were probably ſhown to him, whereby he was induced to publiſh his Teſtimony concerning the God of *Iſrael*, as THE GOD. (Ezra. i. 2, 3.) *Daniel*, about the ſame Time, being advanced to be prime Miniſter of State in the new Empire, erected under *Darius*, and in that Place appeared openly as a Worſhipper of the God of *Iſrael*, and him alone; God confirming his Teſtimony for him, before the King, and all the Grandees of his Kingdom, by preſerving him in the Den of Lions; whereby *Darius* was induced to publiſh to all People, Nations and Languages, that dwelt in all the Earth, his Teſtimony, that *the God of* Iſrael *was the living God, and ſtedfaſt for ever*, &c.

When, after the Deſtruction of *Babylon*, ſome of the *Jews* returned to their own Land, Multitudes never returned, but were diſperſed abroad, through many Parts of the vaſt *Perſian* Empire; as appears by the Book of *Eſther*. And many of them afterwards, as good Hiſtories inform, were removed into the more weſtern Parts of the World: and ſo were

were diſperſed as it were all over the heathen World, having the holy Scriptures with them, and Synagogues every where, for the Worſhip of the true God. And ſo it continued to be, to the Days of Chriſt and his Apoſtles; as appears by the *Acts of the Apoſtles*. Thus that Light, which God had given them, was in the Providence of God, carried abroad into all Parts of the World: So that now they had far greater Advantages, to come to the Knowledge of Truth, in Matters of Religion, if they had been diſpoſed to improve their Advantages.

And beſides all theſe Things, from about *Cyrus*'s Time, Learning and Philoſophy increaſed, and was carried to a great Height. God raiſed up a Number of Men of prodigious Genius, to inſtruct others, and improve their Reaſon and Underſtanding, in the Nature of Things: And philoſophic Knowledge having gone on to increaſe for ſeveral Ages, ſeem'd to be got to it's Height before Chriſt came, or about that Time.

And now let it be conſidered what was the Effect of all theſe Things. ——Inſtead of a Reformation, or any Appearance or Proſpect of it, the Heathen World in general rather grew worſe. As Dr. *Winder* obſerves, "The inveterate Abſurdities of Pagan Idolatry continued without Remedy, and increaſed as Arts and Learning increaſed; and Paganiſm prevailed in all its Height of Abſurdity, when Pagan Nations were poliſhed to the Height, and in the moſt polite Cities and Countries; and thus continued to the laſt Breath of Pagan Power." And ſo it was with Reſpect to Wickedneſs in general, as well as Idolatry; as appears by what the Apoſtle *Paul* obſerves in Rom. i.——Dr. *T.* ſpeaking of the Time when the Goſpel-Scheme was introduced (*Key*, §. 257.) ſays, "The moral and religious State of the Heathen

" was very deplorable, being generally ſunk into " great Ignorance, groſs Idolatry, and abominable " Vice." Abominable Vices prevailed, not only among the common People, but even among their Philoſophers themſelves, yea, ſome of the chief of them, and of greateſt Genius; ſo Dr. *T.* himſelf obſerves, as to that deteſtable Vice of Sodomy, which they commonly and openly allowed and practiſed without Shame. See Dr. *T.* Note on Rom. i. 27.

Having thus conſidered the State of the Heathen World, with regard to the Effect of Means uſed for its Reformation, during the *Jewiſh* Diſpenſation, from the firſt Foundation of it in *Abraham*'s Time; let us now conſider how it was with that People themſelves, that were diſtinguiſhed with the peculiar Privileges of that Diſpenſation. The Means uſed with the Heathen Nations, were great; but they were ſmall, if compared with thoſe uſed with the *Iſraelites*. The Advantages by which that People were diſtinguiſhed, are repreſented in Scripture as vaſtly above all Parallel, in Paſſages which Dr. *T.* takes Notice of. (*Key*, § 39.) And he reckons theſe Privileges among thoſe which he calls *antecedent Bleſſings*, conſiſting in Motives to Virtue and Obedience; and ſays (*Key*, § 51.) " That this was the very End " and Deſign of the Diſpenſation of God's extraor- " nary Favours to the *Jews*, *viz.* to engage them to " Duty and Obedience, or that it was a Scheme " for promoting Virtue, is clear beyond Diſpute, " from every Part of the Old Teſtament." Nevertheleſs, as has been already ſhown, the Generality of that People, thro' all the ſucceſſive Periods of that Diſpenſation, were Men of a wicked Character. But it will be more abundantly manifeſt, how ſtrong the natural Biaſs to Iniquity appeared to be among that People, by conſidering more particularly how things were with them from time to time.

Not-

Notwithſtanding the great Things God had done in the Times of *Abraham*, *Iſaac* and *Jacob*, to ſeparate them and their Poſterity from the idolatrous World, that they might be a holy People to himſelf; yet in about 200 Years after *Jacob*'s Death, and in leſs than 150 Years after the Death of *Joſeph*, and while ſome were alive that had ſeen *Joſeph*, the People had in a great Meaſure loſt the true Religion, and were apace conforming to the Heathen World: When, for a Remedy, and the more effectually to alienate them from Idols, and engage them to the God of their Fathers, God appeared to bring them out from among the *Egyptians*, and ſeparate them from the Heathen World, and to reveal himſelf in his Glory and Majeſty, in ſo affecting and aſtoniſhing a Manner, as tended moſt deeply and durably to impreſs their Minds; that they might never forſake him more. But ſo perverſe were they, that they murmured even in the Midſt of the Miracles that God wrought for them in *Egypt*, and murmured at the *Red-Sea*, in a few Days after God had brought them out with ſuch a mighty Hand. When he had led them through the Sea, *they ſang his Praiſe, but ſoon forgat his Works.* Before they got to Mount *Sinai*, they openly manifeſted their Perverſeneſs from Time to Time; ſo that God ſays of them, Exod. xvi. 28. *How long will ye refuſe to keep my Commandments, and my Laws?* Afterwards they murmured again at *Rephedim.*

In about two Months after they came out of *Egypt*, they came to Mount *Sinai*; where God entered into a moſt ſolemn Covenant with the People, that they ſhould be an holy People unto him, with ſuch aſtoniſhing Manifeſtations of his Power, Majeſty and Holineſs, as were altogether unparallelled: As God puts the People in Mind,

Deut. iv 32, — 34. *For aſk now of the Days that are paſt, which were before thee, ſince the Day that God created Man upon the Earth; and aſk from one Side of Heaven unto the other, whether there has been any ſuch Thing as this great Thing is, or hath been heard like it. Did ever People hear the Voice of God ſpeaking out of the Midſt of the Fire, as thou haſt heard, and live? Or hath God aſſayed to take him a Nation from the Midſt of another Nation?* &c. And theſe great Things were to that End, to impreſs their Minds with ſuch a Conviction and Senſe of divine Truth, and their Obligations to their Duty, that they might never forget them: As God ſays, Exod. xix. 9. *Lo, I come unto thee in a thick Cloud, that the People may hear when I ſpeak with thee, and believe thee for ever.* But what was the Effect of all? Why, it was not more than two or three Months, before that People, there, under that very Mountain, returned to their old *Egyptian* Idolatry, and were ſinging and dancing before a golden Calf, which they had ſet up to worſhip. And after ſuch awful Manifeſtations as there were of God's Diſpleaſure for that Sin, and ſo much done to bring them to Repentance, and confirm them in Obedience, it was but a few Months before they came to that Violence of Spirit, in open Rebellion againſt God, that with the utmoſt Vehemence they declared their Reſolution to follow God no longer, but to make them a Captain to return into *Egypt*. And thus they went on in Ways of perverſe Oppoſition to the Moſt High, from Time to Time, repeating their open Acts of Rebellion, in the Midſt of continued aſtoniſhing Miracles, till that Generation was deſtroyed. And though the following Generation ſeems to have been the beſt that ever was in *Iſrael*; yet notwithſtanding their good Example, and notwithſtanding all the Wonders of God's

God's Power and Love to that People, in *Joſhua*'s Time, how ſoon did that People degenerate, and begin to forſake God, and join with the Heathen in their Idolatries, till God, by ſevere Means, and by ſending Prophets and Judges, extraordinarily influenced from above, reclaimed them? But when they were brought to ſome Reformation by ſuch Means, they ſoon fell away again into the Practice of Idolatry; and ſo from Time to Time, from one Age to another; and nothing proved effectual for any abiding Reformation.

After Things had gone on thus for ſeveral hundred Years, God uſed new Methods with his People, in two Reſpects; *Firſt*, He raiſed up a great Prophet, under whom a Number of young Men were trained up in Schools, that from among them there might be a conſtant Succeſſion of great Prophets in *Iſrael*, of ſuch as God ſhould chuſe; which ſeems to have been continued for more than 500 Years. *Secondly*, God raiſed up a great King, *David*, one eminent for Wiſdom, Piety and Fortitude, to ſubdue all their Heathen Neighbours, who uſed to be ſuch a Snare to them; and to confirm, adorn and perfect the Inſtitutions of his publick Worſhip; and by him to make a more full Revelation of the great Salvation, and future glorious Kingdom of the Meſſiah. And after him, raiſed up his Son *Solomon*, the wiſeſt and greateſt Prince that ever was on Earth, more fully to ſettle and eſtabliſh thoſe Things which his Father *David* had begun, concerning the publick Worſhip of God in *Iſrael*, and to build a glorious Temple for the Honour of JEHOVAH, and the Inſtitutions of his Worſhip, and to inſtruct the neighbour Nations in true Wiſdom and Religion. But as to the Succeſs of theſe new and extraordinary Means, if we take Dr. *T.* for our Expoſitor of Scripture, the Nation muſt be extremely corrupt in

David's Time; for he ſuppoſes, he has Reſpect to his own Times, in thoſe Words, Pſal. xiv. 2, 3. *The Lord looked down from Heaven, to ſee if there were any that did underſtand, and ſeek God: They are all gone aſide; they are together become filthy; there is none that doth Good; no, not one.* But whether Dr. *T.* be in the Right in this, or not, yet if we conſider what appeared in *Iſrael*, in *Abſalom*'s and *Sheba*'s Rebellion, we ſhall not ſee Cauſe to think, that the greater Part of the Nation at that Day were Men of true Wiſdom and Piety. As to *Solomon*'s Time, Dr. *T.* ſuppoſes, as has been already obſerved, that *Solomon* ſpeaks of his own Times, when he ſays, he had found but One in a Thouſand that was a thoroughly upright Man. However, it appears that all thoſe great Means uſed to promote and eſtabliſh Virtue and true Religion, in *Samuel*'s, *David*'s and *Solomon*'s Times, were ſo far from having any general abiding good Effect in *Iſrael*, that *Solomon* himſelf, with all his Wiſdom, and notwithſtanding the unparallel'd Favours of God to him, had his Mind corrupted, ſo as openly to tolerate Idolatry in the Land, and greatly to provoke God againſt him. And as ſoon as he was dead, ten Tribes of the twelve forſook the true Worſhip of God, and inſtead of it, openly eſtabliſhed the like Idolatry, that the People fell into at Mount *Sinai*, when they made the golden Calf; and continued finally obſtinate in this Apoſtacy, notwithſtanding all Means that could be uſed with them by the Prophets, which God ſent, one after another, to reprove, counſel and warn them, for about 250 Years; eſpecially thoſe two great Prophets, *Elijah* and *Eliſha*. Of all the Kings that reigned over them, there was not ſo much as one but what was of a wicked Character. And at laſt it came to that, that their Caſe ſeemed utterly deſperate: So

that

that nothing remained to be done with them, but to remove them out of God's Sight. Thus the Scripture repreſents the Matter, 2 Kings xvii.

And as to the other two Tribes; tho' their Kings were always of the Family of *David*, and they were favoured in many Reſpects, far beyond their Brethren, yet they were generally exceeding corrupt: their Kings were moſt of them wicked Men, and their other Magiſtrates, and Prieſts, and People, were generally agreed in the Corruption. Thus the Matter is repreſented in the Scripture-Hiſtory, and the Books of the Prophets. And when they had ſeen how God had caſt off the ten Tribes, inſtead of taking Warning, they made themſelves vaſtly more vile than ever the other had done; as appears by 2 Kings xvii. 18, 19. Exek xvi. 46, 47, 51. God indeed waited longer upon them, for his Servant *David*'s Sake, and for *Jeruſalem*'s Sake, that he had choſen; and uſed more extraordinary Means with them; eſpecially by thoſe great Prophets, *Iſaiah* and *Jeremiah*; but to no Effect: So that at laſt it came to this, as the Prophets repreſent the Matter, that they were like a Body univerſally and deſperately diſeaſed and corrupted, that would admit of no Cure, the whole Head ſick, and the whole Heart faint, &c.

Things being come to that Paſs, God took this Method with them: He utterly deſtroyed their City and Land, and the Temple which he had among them, made thorough Work in purging the Land of them; as when a Man *empties a Diſh, wipes it, and turns it upſide down; or when a Veſſel is caſt into a fierce Fire, till its Filthineſs is thoroughly burnt out.* 2 Kings xxi. 13. Ezek. Chap. xxiv. They were carried into Captivity, and there left till that wicked Generation was dead, and thoſe old Rebels were purged out; that afterwards the

Land might be re-ſettled with a more pure Generation.

After the Return from the Captivity, and God had built the Jewiſh Church again in their own Land, by a Series of wonderful Providences; yet they corrupted themſelves again, to ſo great a Degree, that the Tranſgreſſors were come to the full again in the Days of *Antiochus Epiphanes*; as the Matter is repreſented in the Prophecy of *Daniel*, Dan. viii. 28. And then God made them the Subjects of a Diſpenſation, little, if any Thing, leſs terrible, than that which had been in *Nebuchadnezzar*'s Days. And after God had again delivered them, and reſtored the State of Religion among them, by the Inſtrumentality of the *Maccabees*, they degenerated again: So that when Chriſt came, they were arrived to that extreme Degree of Corruption, which is repreſented in the Accounts given by the Evangeliſts.

It may be obſerved here in general, that the *Jews*, though ſo vaſtly diſtinguiſhed with Advantages, Means and Motives to Holineſs, yet are repreſented as coming, from Time to Time, to that Degree of Corruption and Guilt, that they were more wicked in the Sight of God, than the very worſt of the Heathen. As, of old, God ſware by his Life, that the Wickedneſs of *Sodom* was ſmall, compared with that of the *Jews*. Ezek. xvi. 47, 48, &c. alſo Chap. v. 5 — 10. So, Chriſt ſpeaking of the *Jews*, in his Time, repreſents them as having much greater Guilt than the Inhabitants of *Tyre* and *Sidon*, or even *Sodom* and *Gomorrah*.

But we are now come to the Time when the grandeſt Scene was diſplayed, that ever was opened on Earth. After all other Schemes had been ſo long and ſo thoroughly tried, and had ſo greatly failed of Succeſs, both among *Jews* and *Gentiles*: that wonderful

derful Diſpenſation was at length introduced, which was the greateſt Scheme for the ſuppreſſing and reſtraining Iniquity among Mankind, that ever infinite Wiſdom and Mercy contrived; even the glorious Goſpel of Jeſus Chriſt. " A new Diſpenſa-
" tion of Grace was erected (to uſe Dr. *T—r*'s
" own Words, P. 239, 240) for the more certain,
" and effectual Sanctification of Mankind, into the
" Image of God; the delivering them from Sin
" and Wickedneſs, into which they might fall, or
" were already fallen; to redeem them from all
" Iniquity, and bring them to the Knowledge and
" Obedience of God." In whatever high and exalted Terms the Scripture ſpeaks of the Means and Motives which the *Jews* enjoyed of old; yet their Privileges are repreſented as having no Glory, in Compariſon of the Advantages of the Goſpel. Dr. *T—r*'s Words in P. 233. are worthy to be here repeated. " Even the Heathen (ſays he) knew God,
" and might have glorified him as God; but under
" the glorious Light of the Goſpel, we have very
" clear Ideas of the divine Perfections, and parti-
" cularly of the Love of God as our Father, and
" as the God and Father of our Lord and Saviour
" Jeſus Chriſt. We ſee our Duty in the utmoſt
" Extent, and the moſt cogent Reaſons to perform
" it: We have Eternity opened to us, even an end-
" leſs State of Honour and Felicity, the Reward of
" virtuous Actions; and the Spirit of God promiſed
" for our Direction and Aſſiſtance. And all this
" may and ought to be applied to the purifying our
" Minds, and the perfecting of Holineſs. And to
" theſe happy Advantages, we are born: for which
" we are bound for ever to praiſe and magnify the
" the rich Grace of God in the Redeemer." And he elſewhere ſays, * " The Goſpel-Conſtitution is

* *Key*, § 139.

" a Scheme the moſt perfect and effectual for re-
" ſtoring true Religion, and promoting Virtue and
" Happineſs, that ever the World has yet ſeen."
And * *admirably adapted to enlighten our Minds, and ſanctify our Hearts:* And † *never were Motives ſo divine and powerful propoſed, to induce us to the Practice of all Virtue and Goodneſs.*

And yet even theſe Means have been ineffectual upon the far greater Part of them with whom they have been uſed; of the *many that have been called, few have been choſen.*

As to the *Jews*, God's ancient People, with whom they were uſed in the firſt Place, and uſed long by Chriſt and his Apoſtles, the Generality of them rejected Chriſt and his Goſpel, with extreme Pertinaciouſneſs of Spirit. They not only went on ſtill in that Career of Corruption, which had been increaſing from the Time of the *Maccabees*; but Chriſt's Coming, and his Doctrine and Miracles, and the Preaching of his Followers, and the glorious Things that attended the ſame, were the Occaſion, through their perverſe Improvement, of an infinite Increaſe of their Wickedneſs. They crucified the Lord of Glory, with the utmoſt Malice and Cruelty, and perſecuted his Followers; they pleaſed not God, and were contrary to all Men; and went on to grow worſe and worſe, till they filled up the Meaſure of their Sin, and Wrath came upon them to the uttermoſt; and they were deſtroyed, and caſt out of God's Sight, with unſpeakably greater Tokens of the divine Abhorrence and Indignation, than in the Days of *Nebuchadnezzar*. The bigger Part of the whole Nation were ſlain, and the reſt were ſcattered abroad through the Earth, in the moſt abject and forlorn Circumſtances. And in the ſame Spirit of Unbelief and Malice againſt

* *Note on Rom.* i. 16. † *Pref. to Par. on Rom.* P. 203.

againſt Chriſt and the Goſpel, and in their miſerable diſperſed Circumſtances, do they remain to this Day.

And as to the *Gentile* Nations, though there was a glorious Succeſs of the Goſpel amongſt them, in the Apoſtles Days; yet probably not one in ten of thoſe that had the Goſpel preached to them embraced it. The Powers of the World were ſet againſt it, and perſecuted it with inſatiable Malignity. And among the Profeſſors of Chriſtianity, there preſently appeared in many a Diſpoſition to Corruption, and to abuſe the Goſpel unto the Service of Pride and Licentiouſneſs. And the Apoſtles in their Days foretold a grand Apoſtacy of the Chriſtian World, which ſhould continue many Ages; and obſerved, that there appeared a Diſpoſition to ſuch an Apoſtacy, among profeſſing Chriſtians, even in that Day. 2 Theſſ. ii. 7. And the greater Part of the Ages which have now elapſed, have been ſpent in the Duration of that grand and general Apoſtacy, under which the Chriſtian World, as it is called, has been transformed into that which has been vaſtly more deformed, more diſhonourable and hateful to God, and repugnant to true Virtue, than the State of the heathen World before: Which is agreeable to the prophetical Deſcriptions given of it by the Holy Spirit.

In theſe latter Ages of the Chriſtian Church, God has raiſed up a Number of great and good Men, to bear Teſtimony againſt the Corruptions of the Church of *Rome*, and by their Means introduced that Light into the World, by which, in a ſhort Time, at leaſt one Third Part of *Europe* were delivered from the more groſs Enormities of *Antichriſt*; which was attended at firſt with a great Reformation, as to vital and practical Religion. But how is the Gold ſoon become dim! To what a Paſs

are

are Things come in Proteſtant Countries at this Day, and in our Nation in particular! To what a prodigious Height has a Deluge of Infidelity, Profaneneſs, Luxury, Debauchery and Wickedneſs, of every Kind, ariſen! The poor ſavage *Americans* are meer Babes and Fools (if I may ſo ſpeak) as to Proficiency in Wickedneſs, in Compariſon of Multitudes that the Chriſtian World throngs with. *Dr. T.* himſelf, as was before obſerved, repreſents, that the *Generality of Chriſtians have been the moſt wicked, lewd, bloody and treacherous, of all Mankind*; and ſays (*Key*, § 356.) "The Wickedneſs of the "Chriſtian World renders it ſo much like the "Heathen, that the good Effects of our Change to "Chriſtianity are but little ſeen."

And with Reſpect to the dreadful Corruption of the preſent Day, it is to be conſidered, beſides the Advantages already mentioned, that great Advances in Learning and philoſophic Knowledge have been made in the preſent, and paſt Century, giving great Advantage for a proper and enlarged Exerciſe of our rational Powers, and for our ſeeing the bright Manifeſtation of God's Perfections in his Works. And it is to be obſerved, that the Means and Inducements to Virtue, which this Age enjoys, are in Addition to moſt of thoſe which were mentioned before, as given of old; and among other Things, in Addition to the ſhortening of Man's Life, to 70 or 80 Years, from near a Thouſand. And with Regard to this, I would obſerve, that as the Caſe now is in Chriſtendom, take one with another of them that ever come to Years of Diſcretion, their Life is not more than forty or forty-five Years; which is but about the twentieth Part of what it once was: And not ſo much in great Cities, Places where Profaneneſs, Senſuality and Debauchery, commonly prevail to the greateſt Degree.

Dr.

Dr. *T.* (*Key*, § 1.) truly obſerves, That God has from the Beginning exerciſed wonderful and infinite Wiſdom, in the Methods he has, from Age to Age, made uſe of to oppoſe Vice, cure Corruption, and promote Virtue in the World; and introduced ſeveral Schemes to that End. 'Tis indeed remarkable, how many Schemes and Methods were tried of old, both before and after the Flood: How many were uſed in the Times of the Old Teſtament, both with Jews and Heathens; and how ineffectual all theſe antient Methods proved, for 4000 Years together, till God introduced that grand Diſpenſation, for the redeeming Men from all Iniquity, and purifying them to himſelf, a People zealous of good Works; which the Scripture repreſents as the Subject of the Admiration of Angels. But even this has, now ſo long proved ſo ineffectual, with Reſpect to the Generality, that Dr. *T.* thinks *there is Need of a new Diſpenſation, Chriſtians being now*, as he ſays, *in a Manner reduced to a State of Religion, as low as that of Heatheniſm, and may be ranked among the Dead*; *the preſent Light of the Goſpel proving inſufficient for the full Reformation of the Chriſtian World.* (Note on Rom. i. 27.) — And yet all theſe Things, according to him, without any natural Biaſs to the contrary; no Stream of natural Inclination or Propenſity at all, to oppoſe Inducements to Goodneſs; no native Oppoſition of Heart, to withſtand thoſe gracious Means, which God has ever uſed with Mankind, from the Beginning of the World to this Day; any more than there was in the Heart of *Adam*, the Moment God created him in perfect Innocence.

Surely Dr. *T--r*'s Scheme is attended with ſtrange Paradoxes. And that his myſterious Tenets may appear in a true Light, it muſt be obſerved, — at the ſame Time while he ſuppoſes theſe Means, even the

the very greateſt and beſt of them, to have proved ſo ineffectual, that Help from them, as to any general Reformation, is to be deſpaired of; yet he maintains, that all Mankind, even the Heathen in all Parts of the World, yea every ſingle Perſon in it (which muſt include every *Indian* in *America*, before the *Europeans* came hither; and every Inhabitant of the unknown Parts of *Africa*, and *Terra Auſtralis*) has Ability, Light, and Means ſufficient, to do their whole Duty; yea (as many Paſſages in his Writings, plainly ſuppoſe) to perform perfect Obedience to God's Law, without the leaſt Degree of Vice or Iniquity. *

But I muſt not omit to obſerve, — Dr. *T.* ſuppoſes, that the Reaſon why the Goſpel-Diſpenſation has been ſo ineffectual, is, that it has been greatly miſunderſtood and perverted. In P. 183. he ſays, " Wrong Repreſentations of the Scheme " of the Goſpel have greatly obſcured the Glory " of divine Grace, and contributed much to the " Corruption of its Profeſſors. — Such Doctrines " have been almoſt univerſally taught and received, " as quite ſubvert it. Miſtaken Notions about Na- " ture, Grace, Election and Reprobation, Juſtifi- " cation, Regeneration, Redemption, Calling, A- " doption, &c. have quite taken away the very " Ground of the Chriſtian Life."

But how came the Goſpel to be ſo univerſally and exceedingly miſunderſtood? Is it becauſe it is in itſelf ſo very dark and unintelligible, and not adapted to the Apprehenſion of the human Faculties? If ſo, how is the Poſſeſſion of ſuch an obſcure and unintelligible Thing, ſo unſpeakable and glorious an Advantage? — Or is it becauſe of the native Blindneſs, Corruption and Superſtition of Mankind? But this is giving up the Thing in Queſtion, and allowing

* See P. 259, 339, 340, 348.

allowing a great Depravity of Nature — And Dr. *T.* ſpeaks of the Goſpel as far otherwiſe than dark and unintelligible; he repreſents it as exhibiting the cleareſt and moſt glorious Light, to deliver the World from Darkneſs, and bring them into marvellous Light. He ſpeaks of the Light which the *Jews* had, under the *Moſaic* Diſpenſation, as vaſtly exceeding the Light of Nature, which the Heathen enjoyed: And yet he ſuppoſes, that even the latter was ſo clear, as to be ſufficient to lead Men to the Knowledge of God, and their whole Duty to him. And he ſpeaks of the Light of the Goſpel as vaſtly exceeding the Light of the Old Teſtament. He ſays of the Apoſtle *Paul* in particular, "That he wrote with great Perſpicuity; "that he takes great Care to explain every Part of "his Subject; that he has left no Part of it unex-"plained and unguarded; and that never was an "Author more exact and cautious in this." * — Is it not ſtrange therefore, that the *Chriſtian* World, without any native Depravity to prejudice and darken their Minds, ſhould be ſo blind in the Midſt of ſuch glaring Light, as to be all, or the Generality, agreed, from Age to Age, ſo eſſentially to *miſunderſtand* that which is made ſo very plain?

Dr. *T.* ſays, P. 443. "'Tis my Opinion, that "the Chriſtian Religion was very early and grie-"vouſly corrupted, by dreaming, ignorant, ſuper-"ſtitious *Monks*, too conceited to be ſatisfied with "plain Goſpel; and has long remained in that "deplorable State." — But how came the whole Chriſtian World, without any blinding Depravity, to hearken to theſe ignorant fooliſh Men, rather than unto wiſer and better Teachers? Eſpecially, when the latter had *plain Goſpel* on their Side, and the Doctrines of the other were (as our Author ſuppoſes)

* Pref. to Par. on Rom.

ſuppoſes) ſo very contrary not only to the plain Goſpel, but to Men's Reaſon and common Senſe! Or were all the Teachers of the Chriſtian Church nothing but a Parcel of *ignorant Dreamers?* If ſo, this is very ſtrange indeed, unleſs Mankind naturally *love Darkneſs*, rather than Light; ſeeing in all Parts of the Chriſtian World, there was ſo great a Multitude of thoſe in the Work of the Miniſtry, who had the Goſpel in their Hands, and whoſe whole Buſineſs it was to ſtudy and teach it; and therefore had infinitely greater Advantages to become truly wiſe, than the Heathen Philoſophers. But if it did happen ſo, by ſome ſtrange and inconceivable Means, that notwithſtanding all theſe glorious Advantages, all the Teachers of the Chriſtian Church through the World, without any native evil Propenſity, very early became ſilly *Dreamers*, and alſo in their *dreaming*, generally ſtumbled on the *ſame* individual monſtrous Opinions, and ſo the World might be blinded for a while; yet why did not they hearken to that wiſe and great Man, *Pelagius*, and others like him, when he plainly held forth the Truth to the Chriſtian World? eſpecially ſeeing his Inſtructions were ſo agreeable to the plain Doctrines, and the bright and clear Light of the Goſpel of Chriſt, and alſo ſo agreeable to the plaineſt Dictates of the common Senſe and Underſtanding of all Mankind; but the other ſo repugnant to it, that (according to our Author) if they were true, it would prove *Underſtanding* to be *no Underſtanding*, and *the Word of God to be no Rule of Truth, nor at all to be relied upon, and God to be a Being worthy of no Regard!*

And beſides, if the Ineffectualneſs of the Goſpel to reſtrain Sin and promote Virtue, be owing to the general Prevalence of theſe Doctrines, which are ſuppoſed to be ſo abſurd and contrary to the Goſpel,

Goſpel, here is this further to be accounted for; namely, Why, ſince there has been ſo great an Increaſe of Light in religious Matters (as muſt be ſuppoſed on Dr. *T—r*'s Scheme) in this and the laſt Age, and theſe monſtrous Doctrines of Original Sin, Election, Reprobation, Juſtification, Regeneration, &c. have been ſo much exploded, eſpecially in our Nation, there has been no Reformation attending this great Advancement of Light and Truth: But on the contrary, Vice and every Thing that is oppoſite to practical Chriſtianity, has gone on to increaſe, with ſuch a prodigious Celerity, as to become like an overflowing Deluge, threatning, unleſs God mercifully interpoſes, ſpeedily to ſwallow up all that is left of what is virtuous and praiſeworthy.

Many other Things might have been mentioned under this Head, of the *Means* which Mankind have had to reſtrain Vice, and promote Virtue; ſuch as —— Wickedneſs being many Ways contrary to Men's temporal Intereſt and Comfort in this World, and their having continually before their Eyes ſo many Inſtances of Perſons made miſerable by their Vices; the Reſtraints of human Laws, without which Men cannot live in Society; the Judgments of God brought on Men for their Wickedneſs, with which Hiſtory abounds, and the providential Rewards of Virtue; and innumerable particular Means, that God has uſed from Age to Age, to curb the Wickedneſs of Mankind, which I have omitted. But there would be no End of a particular Enumeration of ſuch Things. Enough has been ſaid. They that will not be convinced by the Inſtances which have been mentioned, probably would not be convinced, if the World had ſtood a thouſand Times ſo long, and we had the moſt authentick and certain Accounts of Means having been uſed from the Beginning,

ginning, in a thouſand Times greater Variety; and new Diſpenſations had been introduced, after others had been tried in vain, ever ſo often, and ſtill to little Effect. He that wont be convinced by a Thouſand good Witneſſes, 'tis not likely that he would be convinced by a thouſand Thouſand. The Proofs that have been extant in the World, from Trial and Fact, of the Depravity of Man's Nature, are inexpreſſible, and as it were infinite, beyong the Repreſentation of all Compariſon and Similitude. If there were a Piece of Ground, which abounded with Briars and Thorns, or ſome poiſonous Plant, and all Mankind had uſed their Endeavours, for a thouſand Years together, to ſuppreſs that evil Growth, and to bring that Ground by Manure and Cultivation, Planting and Sowing, to produce better Fruit, but all in vain, it would ſtill be over-run with the ſame noxious Growth; it would not be a Proof, that ſuch a Produce was agreeable to the Nature of that Soil, in any wiſe to be compared to that which is given in divine Providence, that Wickedneſs is a Produce agreeable to the Nature of the Field of the World of Mankind; which has had Means uſed with it, that have been ſo various, great and wonderful, contrived by the unſearchable and boundleſs Wiſdom of God; Medicines procured with infinite Expence, exhibited with ſo vaſt an Apparatus; ſo marvellous a Succeſſion of Diſpenſations, introduced one after another, diſplaying an incomprehenſible Length and Breadth, Depth and Height, of divine Wiſdom, Love and Power, and every Perfection of the Godhead, to the eternal Admiration of the Principalities and Powers in heavenly Places.

SECT.

SECT. IX.

Several Evaſions *of the Arguments for the Depravity of Nature, from Trial and Events, conſidered.*

EVaſion I. Dr. *T.* ſays, P. 231, 232. "*Adam*'s "Nature, it is allowed, was very far from "being ſinful; yet he ſinned. And therefore, the "common Doctrine of Original Sin, is no more "neceſſary to account for the Sin that hath been "in the World, than it is to account for *Adam*'s "Sin." Again, P. 328, &c. "If we allow Man-"kind to be as wicked as R. R. has repreſented "them to be; and ſuppoſe that there is not one "upon Earth that is truly righteous, and without "Sin, and that ſome are very enormous Sinners, "yet it will not thence follow, that they are natu-"rally corrupt. —— For, if ſinful Action infers a "Nature originally corrupt, then, whereas *Adam* "(according to them that hold the Doctrine of Ori-"ginal Sin) committed the moſt heinous and ag-"gravated Sin, that ever was committed in the "World; for, according to them, he had greater "Light than any other Man in the World, to "know his Duty, and greater Power than any other "Man to fulfil it, and was under greater Obliga-"tions than any other Men to Obedience; he ſin-"ned when he knew he was the Repreſentative "of Millions, and that the happy or miſerable "State of all Mankind depended on his Conduct; "which never was, nor can be, the Caſe of any "other Man in the World: —— then, I ſay, it "will follow, that *his* Nature was originally *cor-*"*rupt*, &c. —— Thus, their Argument from the "Wickedneſs of Mankind, to prove a ſinful and "corrupt Nature, muſt inevitably and irrecoverably

"fall

" fall to the Ground. —— Which will appear more " abundantly, if we take in the Caſe of the Angels, " who in Numbers ſinned and kept not their firſt " Eſtate, though created with a Nature ſuperior to " *Adam*'s." Again, P. 421. " When it is enqui- " red, how it comes to paſs that our Appetites and " Paſſions are now ſo irregular and ſtrong, as that " not one Perſon has reſiſted them, ſo as to keep " himſelf pure and innocent? If this be the Caſe, " if ſuch as make the Enquiry will tell the World, " how it came to paſs, that *Adam*'s Appetites and " Paſſions were ſo irregular and ſtrong, that he did " not reſiſt them, ſo as to keep himſelf pure and " innocent, when upon their Principles he was far " more able to have reſiſted them; I alſo will tell " them how it comes to paſs, that his Poſterity do " not reſiſt them. Sin doth not alter its Nature, by " its being general; and therefore, how far ſoever " it ſpreads, it muſt come upon all juſt as it came " upon *Adam*."

Theſe Things are delivered with much Aſſurance. But is there any Reaſon in ſuch a Way of Talking? One Thing implied in it, and the main Thing, if any Thing at all to the Purpoſe, is, that becauſe an Effect's being general don't alter the Nature of the Effect, therefore nothing more can be argued concerning the Cauſe, from its happening conſtantly, and in the moſt ſteady Manner, than from its happening but once. But how contrary is this to Reaſon? If ſuch a Caſe ſhould happen, that a Perſon, through the deceitful Perſuaſions of a pretended Friend, once takes an unwholſome and poiſonous Draught, of a Liquor which he had no Inclination to before; but after he has once taken of it, he be obſerved to act as one that has an inſatiable, incurable Thirſt after more of the ſame, in his conſtant Practice, and Acts often repeated, and obſtinately continued in as long as he lives, againſt all poſſible

Arguments

Arguments and Endeavours uſed to diſſuade him from it; and we ſhould from hence argue a fixed Inclination, and begin to ſuſpect that this is the Nature and Operation of the Poiſon, to produce ſuch an Inclination, or that this ſtrong Propenſity is ſome Way the Conſequence of the firſt Draught; in ſuch a Caſe, could it be ſaid with good Reaſon, that a fix'd Propenſity can no more be argued from his conſequent *conſtant* Practice, than from his *firſt* Draught? Or, if we ſuppoſe a young Man, no otherwiſe than ſoberly inclined, and enticed by wicked Companions, ſhould drink to Exceſs, until he had got a Habit of exceſſive Drinking, and ſhould come under the Power of a greedy Appetite after ſtrong Drink, ſo that Drunkenneſs ſhould become a common and conſtant Practice with him: And ſome Obſerver, arguing from this his general Practice, ſhould ſay, 'It muſt needs be, that this young Man 'has a fix'd Inclination to that Sin; otherwiſe, how 'ſhould it come to paſs that he ſhould make ſuch a 'Trade of it?' And another, ridiculing the Weakneſs of his arguing, ſhould reply, 'Do you tell me 'how it came to paſs, that he was guilty of that 'Sin the firſt Time without a fixed Inclination, and 'I'll tell you how he is guilty of it ſo generally 'without a fixed Inclination Sin don't alter its Na-'ture by being general; and therefore, how common 'ſoever it becomes, it muſt come at all Times by 'the ſame Means that it came at firſt.' I leave it to every one to judge, who would be chargeable with weak arguing in ſuch Caſe.

'Tis true, as was obſerved before, there is no Effect without ſome Cauſe, Occaſion, Ground or Reaſon of that Effect, and ſome Cauſe anſwerable to the Effect. But certainly it will not follow from thence, that a *tranſient* Effect requires a *permanent* Cauſe, or a fix'd Influence or Propenſity. An Effect's

fect's happening once, though the Effect may be great, yea, though it may come to paſs on the ſame Occaſion in many Subjects at the ſame Time, will not prove any fixed Propenſity, or permanent Influence. 'Tis true, it proves an Influence great and extenſive, anſwerable to the Effect, *once* exerted, or once effectual; but it proves nothing in the Cauſe *fixed* or conſtant. If a particular Tree, or a great Number of Trees ſtanding together, have blaſted Fruit on their Branches at a particular Seaſon, yea, if the Fruit be very much blaſted, and entirely ſpoiled, it is evident that ſomething was the Occaſion of ſuch an Effect at that Time; but this alone don't prove the *Nature* of the Tree to be bad. But if it be obſerved, that thoſe Trees, and all other Trees of the Kind, wherever planted, and in all Soils, Countries, Climates and Seaſons, and however cultivated and managed, ſtill bear ill Fruit, from Year to Year, and in all Ages, it is a good Evidence of the evil Nature of the Tree: And if the Fruit, at all theſe Times, and in all theſe Caſes, be very bad, it proves the Nature of the Tree to be very bad. And if we argue in like Manner from what appears among Men, 'tis eaſy to determine, whether the univerſal Sinfulneſs of Mankind, and their all ſinning immediately, as ſoon as capable of it, and all ſinning continually, and generally being of a wicked Character, at all Times, in all Ages, and all Places, and under all poſſible Circumſtances, againſt Means and Motives inexpreſſibly manifold and great, and in the utmoſt conceivable Variety, be from a permanent internal great Cauſe.

If the Voice of common Senſe were attended to, and heard, there would be no Occaſion for Labour in multiplying Arguments, and Inſtances, to ſhew, that one Act don't prove a fixed Inclination; but that conſtant Practice and Purſuit does. We ſee

that

that it is in Fact agreeable to the Reaſon of all Mankind, to argue fixed Principles, Tempers and prevailing Inclinations, from repeated and continued Actions, though the Actions are voluntary, and performed of Choice; and thus to judge of the Tempers and Inclinations of Perſons, Ages, Sexes, Tribes and Nations. But is it the Manner of Men to conclude, that whatever they ſee others once do, they have a fixed abiding Inclination to do?—— Yea, there may be ſeveral Acts ſeen, and yet they not taken as good Evidence of an eſtabliſhed Propenſity; nay, though attended with that Circumſtance, that one Act, or thoſe ſeveral Acts are followed with ſuch conſtant Practice, as afterwards evidences fixed Diſpoſition. As for Example; there may be ſeveral Inſtances of a Man's drinking ſome ſpirituous Liquor, and they be no Sign of a fixed Inclination to that Liquor: But theſe Acts may be introductory to a ſettled Habit or Propenſity, which may be made very manifeſt afterwards by conſtant Practice.

From theſe Things it is plain, that what is alledged concerning the firſt Sin of *Adam*, and of the Angels, without a previous fix'd Diſpoſition to Sin, can't in the leaſt injure or weaken the Arguments which have been brought to prove a fixed Propenſity to Sin in Mankind in their preſent State. The Thing which the Permanence of the Cauſe has been argued from, is the Permanence of the Effect. And that the permanent Cauſe conſiſts in an internal fixed Propenſity, and not any particular external Circumſtances, has been argued from the Effect's being the ſame, through a vaſt Variety and Change of Circumſtances; which Things don't take Place with Reſpect to the firſt Act of Sin that *Adam* or the Angels were guilty of; which firſt Acts, conſidered in themſelves, were no permanent continued Effects. And though a great Number of

the

the Angels ſinned, and the Effect on that Account was the greater, and more extenſive; yet this *Extent* of the Effect is a very different Thing from that *Permanence*, or ſettled Continuance of the Effect, which is ſuppoſed to ſhew a permanent Cauſe, or fixed Influence or Propenſity. Neither was there any Trial of a vaſt Variety of Circumſtances attending a permanent Effect, to ſhew the fix'd Cauſe to be internal, conſiſting in a ſettled Diſpoſition of Nature, in the Inſtances objected. And however great the Sin of *Adam*, or of the *Angels*, was, and however great Means, Motives and Obligations they ſinned againſt; whatever may be thence argued concerning the tranſient Cauſe, Occaſion or Temptation, as being very ſubtil, remarkably tending to deceive and ſeduce, or otherwiſe great; yet it argues nothing of any *ſettled* Diſpoſition, or *fixed* Courſe at all, either great or ſmall; the Effect both in the Angels, and our firſt Parents, being in itſelf *tranſient*, and for ought appears, happening in each of them, under one Syſtem or Coincidence of influential Circumſtances.

The general continued Wickedneſs of Mankind, againſt ſuch Means and Motives, proves each of theſe Things, *viz.* that the Cauſe is *fixed*, and that the fixed Cauſe is *internal*, in Man's Nature, and alſo that it is very *powerful*. It proves the *firſt*, namely, that the Cauſe is fixed, becauſe the Effect is ſo abiding, through ſo many Changes. It proves the *ſecond*, that is, that the fixed Cauſe is internal, becauſe the Circumſtances are ſo various: The Variety of Means and Motives is one Thing that is to be referr'd to the Head of Variety of Circumſtances; and they are that Kind of Circumſtances, which above all others prove this; for they are ſuch Circumſtances as can't poſſibly cauſe the Effect, being moſt oppoſite to the Effect in their Tendency. And it proves the *third*, *viz.* the Greatneſs of

of the internal Cauſe, or the Powerfulneſs of the Propenſity; becauſe the Means which have oppoſed its Influence, have been ſo great, and yet have been ſtatedly overcome.

But here I may obſerve by the Way, that with Regard to the Motives and Obligations which our firſt Father ſinned againſt, it is not reaſonably alledged, that he ſinned when he knew his Sin would have deſtructive Conſequences to all his Poſterity, *and might, in Proceſs of Time, pave the whole Globe with Skulls*, &c. Seeing 'tis ſo evident, by the plain Account the Scripture gives us of the Temptation which prevailed with our firſt Parents to commit that Sin, that it was ſo contrived by the Subtilty of the Tempter, as firſt to blind and deceive them as to that Matter, and to make them believe that their Diſobedience ſhould be followed with *no Deſtruction or Calamity at all* to themſelves (and therefore not to their Poſterity) but on the contrary, with a great Increaſe and Advancement of Dignity and Happineſs.

Evaſion II. Let the Wickedneſs of the World be ever ſo general and great, there is no Neceſſity of ſuppoſing any Depravity of Nature to be the Cauſe: Man's own *Free-Will* is Cauſe ſufficient. Let Mankind be more or leſs corrupt, they make themſelves corrupt by their own free Choice. This Dr. *T.* abundantly inſiſts upon, in many Parts of his Book. *

But I would aſk, how it comes to paſs that Mankind ſo univerſally agree in this evil Exerciſe of their Free-will? If their Wills are in the firſt Place as free to Good as Evil, what is it to be aſcribed to, that the World of Mankind conſiſting of ſo many Millions, in ſo many ſucceſſive Generations, without Conſultation, all agree to exerciſe their Freedom in Favour of Evil? If there be no natural Tendency

* P. 257, 258, 328, 329, 344, 421, 422, and many other Places.

or Preponderation in the Caſe, then there is as good a Chance for the Will's being determined to Good as Evil. If the Cauſe is indifferent, why is not the Effect in ſome Meaſure indifferent? If the Ballance be no heavier at one End than the other, why does it perpetually, and as it were infinitely preponderate one Way? How comes it to paſs, that the Free-will of Mankind has been determined to Evil, in like Manner before the Flood, and after the Flood; under the Law, and under the Goſpel; among both *Jews* and *Gentiles*, under the Old Teſtament; and ſince that, among *Chriſtians*, *Jews*, *Mahometans*; among Papiſts and Proteſtants; in thoſe Nations where Civility, Politeneſs, Arts and Learning moſt prevail, and among the *Negroes* and *Hottentots* in *Africa*, the *Tartars* in *Aſia*, and *Indians* in *America*, towards both the Poles, and on every Side of the Globe; in greateſt Cities, and obſcureſt Villages; in Palaces, and in Hutts, Wigwams and Cells under Ground? Is it enough, to reply, It happens ſo, that Men every where, and at all Times chuſe thus to determine their own Wills, and ſo to make themſelves ſinful, as ſoon as ever they are capable of it, and to ſin conſtantly as long as they live, and univerſally to chuſe never to come up half Way to their Duty?

As has been often obſerved, a ſteady Effect requires a ſteady Cauſe; but Free-will, without any previous Propenſity, to influence its Determinations, is no permanent Cauſe; nothing can be conceived of, further from it: For the very Notion of Freedom of Will conſiſting in ſelf-determining Power, implies Contingence: And if the Will is free in that Senſe, that it is perfectly free from any Government of previous Inclination, its Freedom muſt imply the moſt *abſolute* and *perfect* Contingence: And ſurely nothing can be conceived of, more unfixed

fixed than that. The Notion of Liberty of Will, in this Senſe, implies perfect Freedom from every Thing that ſhould previouſly fix, bind or determine it; that it may be left to be fixed and determined wholly by itſelf: Therefore, its Determinations muſt be previouſly altogether unfixed. And can that which is ſo unfixed, ſo contingent, be a Cauſe ſufficient to account for an Effect, in ſuch a Manner, and to ſuch a Degree, permanent, fix'd and conſtant?

When Men ſee only one particular Perſon going on in a certain Courſe with great Conſtancy, againſt all Manner of Means to diſſuade him, do they judge this to be no Argument of any fixed Diſpoſition of Mind, becauſe he being free may determine to do ſo, if he will, without any ſuch Diſpoſition? Or if they ſee a Nation or People that differ greatly from other Nations, in ſuch and ſuch Inſtances of their conſtant Conduct, as though their Tempers and Inclinations were very diverſe, and any ſhould deny it to be from any ſuch Cauſe, and ſhould ſay, We can't judge at all of the Temper or Diſpoſition of any Nation or People by any Thing obſervable in their conſtant Practice or Behaviour, becauſe they have all Free-will, and therefore may all chuſe to act ſo, if they pleaſe, without any Thing in their Temper or Inclination to biaſs them; would ſuch an Account of ſuch Effects be ſatisfying to the Reaſon of Mankind? — But infinitely further would it be from ſatisfying a conſiderate Mind, to account for the conſtant and univerſal Sinfulneſs of Mankind, by ſaying, that the Will of all Mankind is free, and therefore all Mankind may, if they pleaſe, make themſelves wicked: They are free when they firſt begin to act as moral Agents, and therefore all may, if they pleaſe, begin to ſin as ſoon as they begin to act: They are free as long as

they continue to act in the World; and therefore they may all commit Sin continually, if they will: Men of all Nations are free, and therefore all Nations may act alike in theſe Reſpects, if they pleaſe (though ſome don't know how other Nations do act) — Men of high and low Condition, learned and ignorant, are free; and therefore they may agree in acting wickedly, if they pleaſe (though they don't conſult together) — Men in all Ages are free, and therefore Men in one Age may all agree with Men in every other Age in Wickedneſs, if they pleaſe (though they don't know how Men in other Ages have acted) &c. &c. Let every one judge whether ſuch an Account of Things can ſatisfy Reaſon.

Evaſion III. 'Tis ſaid by many of the Oppoſers of the Doctrine of Original Sin, that the Corruption of the World of Mankind may be owing, not to a depraved Nature, but to bad *Example*. And I think we muſt underſtand Dr *T.* as having Reſpect to the powerful Influence of bad Inſtruction and Example, when he ſays, P. 118. "The Gentiles in their Hea-"then State, when incorporated into the Body of "the Gentile World, were without Strength, un-"able to help or recover themſelves." And in ſeveral other Places to the like Purpoſe. If there was no Depravity of Nature, what elſe could there be but bad Inſtruction and Example, to hinder the Heathen World, as a collective Body, (for as ſuch Dr. *T.* ſpeaks of them, as may be ſeen P. 117, 118.) from emerging out of their Corruption, on the Riſe of each new Generation? As to their bad Inſtruction, our Author inſiſts upon it, that the Heathen, notwithſtanding all their Diſadvantages, had ſufficient Light to know God, and do their whole Duty to him, as we have obſerved from Time to Time. Therefore it muſt be chiefly bad Example, that we muſt ſuppoſe, according to him, render'd their Caſe helpleſs.

Now

Now concerning this Way of accounting for the Corruption of the World, by the Influence of bad Example, I would obſerve the following Things :

1. 'Tis accounting for the Thing by the Thing it ſelf. It is accounting for the Corruption of the World by the Corruption of the World. For, that bad Examples are general all over the World to be followed by others, and have been ſo from the Beginning, is only an Inſtance, or rather a Deſcription of that Corruption of the World which is to be accounted for. If Mankind are naturally no more inclined to Evil than Good, then how comes there to be ſo many more bad Examples, than good ones, in all Ages? And if there are not, how come the bad Examples that are ſet, to be ſo much more followed, than the good? If the Propenſity of Man's Nature be not to Evil, how comes the Current of general Example, every where, and at all Times, to be ſo much to Evil? And when Oppoſition has been made by good Examples, how comes it to paſs that it has had ſo little Effect to ſtem the Stream of general wicked Practice?

I think, from the brief Account the Scripture gives us of the Behaviour of the firſt Parents of Mankind, the Expreſſions of their Faith and Hope in God's Mercy revealed to them, we have Reaſon to ſuppoſe, that before ever they had any Children, they repented, and were pardoned, and became truly pious. So that God planted the World at firſt with a *noble Vine*; and at the Beginning of the Generations of Mankind, he ſet the Stream of Example the right Way. And we ſee, that Children are more apt to follow the Example of their Parents, than of any others; eſpecially in early Youth, their forming Time, when thoſe Habits are generally contracted, which abide by them all their Days. And beſides, *Adam*'s Children had no other Examples to follow, but thoſe of their Parents.

How therefore came the Stream ſo ſoon to turn, and to proceed the contrary Way, with ſo violent a Current? Then, when Mankind became ſo univerſally and deſperately corrupt, as not to be fit to live on Earth any longer, and the World was every where full of bad Examples, God deſtroyed them all at once, but only, righteous *Noah*, and his Family, to remove thoſe bad Examples, and that the World of Mankind might be planted again with good Example, and the Stream again turned the right Way: How therefore came it to paſs, that *Noah*'s Poſterity did not follow his good Example, eſpecially when they had ſuch extraordinary Things to enforce his Example, but ſo generally, even in his Life-time, became ſo exceeding corrupt? One would think, the firſt Generations at leaſt, while all lived together as one Family, under *Noah*, their venerable Father, might have followed his good Example: And if they had done ſo, then, when the Earth came to be divided in *Peleg*'s Time, the Heads of the ſeveral Families would have ſet out their particular Colonies with good Examples, and the Stream would have been turned the right Way in all the various Diviſions, Colonies and Nations of the World. But we ſee verily the Fact was, that in about fifty Years after *Noah*'s Death the World in general was over-run with dreadful Corruption; ſo that all Virtue and Goodneſs was like ſoon to periſh from among Mankind, unleſs ſomething extraordinary ſhould be done to prevent it.

Then, for a Remedy, God ſeparated *Abraham* and his Family from all the reſt of the World, that they might be delivered from the Influence of bad Example, that in his Poſterity he might have a holy Seed. Thus God again planted a *noble Vine*; *Abraham*, *Iſaac* and *Jacob*, being eminently pious. But how ſoon did their Poſterity degenerate, till true

true Religion was like to be ſwallowed up? we ſee how deſperately, and almoſt univerſally corrupt they were, when God brought them out of *Egypt*, and led them in the Wilderneſs.

Then God was pleaſed, before he planted his People in *Canaan*, to deſtroy that perverſe Generation in the Wilderneſs, that he might plant them there a *noble Vine, wholly a right Seed*, and ſet them out with good Example, in the Land where they were to have their ſettled Abode. Jer. ii. 21. It is evident, that the Generation which came with *Joſhua* into *Canaan*, was an excellent Generation, by innumerable Things ſaid of them.* But how ſoon did that People, nevertheleſs, become *the degenerate Plant of a ſtrange Vine?*

And when the Nation had a long Time proved themſelves deſperately and incurably corrupt, God deſtroyed them, and ſent them into Captivity, till the old Rebels were dead and purged out, to deliver their Children from their evil Example: And when the following Generation were purified as in a Furnace, God planted them again, in the Land of *Iſrael*, a *noble Vine*, and ſet them out with good Example; which yet was not followed by their Poſterity.

When again the Corruption was become inveterate and deſperate, the Chriſtian Church was planted by a glorious Out-pouring of the Spirit of God, cauſing true Virtue and Piety to be exemplified in the firſt Age of the Church of Chriſt, far beyond whatever had been on Earth before; and the Chriſtian Church was planted a *noble Vine*. But that pri-

* See Jer. ii. 2, 3. Pſal. lxviii. 14. Joſh. xxii. 2. and xxiii. 8. Deut. iv. 3, 4. Hoſ. xi. 1. and ix. 10. Judg. ii. 7, 17, 22. and many other Places.

mitive good Example has not prevailed, to cauſe Virtue to be generally and ſtedfaſtly maintained in the Chriſtian World: To how great a Degree it has been otherwiſe, has already been obſerved.

After many Ages of general and dreadful Apoſtacy, God was pleaſed to erect the Proteſtant Church, as ſeparated from the more corrupt Part of Chriſtendom; and true Piety flouriſhed very much in it at firſt; God planted it a *noble Vine*: But notwithſtanding the good Examples of the firſt Reformers, what a melancholy Paſs is the Proteſtant World come to at this Day?

When *England* grew very corrupt, God brought over a Number of pious Perſons, and planted them in *New-England*, and this Land was planted with a *noble Vine*. But how is the Gold become dim! How greatly have we forſaken the pious Examples of our Fathers!

So prone have Mankind always proved themſelves to Degeneracy, and bent to Backſliding. Which ſhews plainly their natural Propenſity; and that when Good had revived, and been promoted among Men, it has been by ſome divine Interpoſition to oppoſe the natural Current; the Fruit of ſome extraordinary Means, the Efficacy of which has ſoon been overcome by conſtant natural Biaſs, and the Effect of good Example preſently loſt, and Evil has regained and maintained the Dominion: Like an heavy Body, which may by ſome great Power be cauſed to aſcend, againſt its Nature, a little while, but ſoon goes back again towards the Center, to which it naturally and conſtantly tends.

So that evil Example will in no wiſe acount for the Corruption of Mankind, without ſuppoſing a natural Proneneſs to Sin. The Tendency of Example alone will not account for general wicked Practice, as conſequent on good Example. And

if

if the Influence of bad Example is a Reaſon of ſome of the Wickedneſs that is in the World, that alone will not account for Men's becoming worſe than the Example ſet, and degenerating more and more, and growing worſe and worſe, which has been the Manner of Mankind.

2. There has been given to the World an Example of Virtue, which, were it not for a dreadful Depravity of Nature, would have Influence on them that live under the Goſpel, far beyond all other Examples; and that is the Example of Jeſus Chriſt.

God, who knew the human Nature, and how apt Men are to be influenced by Example, has made anſwerable Proviſion. His infinite Wiſdom has contrived that we ſhould have ſet before us the moſt amiable and perfect Example, in ſuch Circumſtances as ſhould have the greateſt Tendency to influence all the Principles of Man's Nature, but his Corruption. Men are apt to be moved by the Example of others *like themſelves*, or in their own Nature: therefore this Example was given in our Nature. Men are ready to follow the Examples of the *great* and honourable: And this Example, tho' it was of one in our Nature, yet it was of one infinitely higher and more honourable than Kings or Angels. A People are apt to follow the Example of their Prince: This is the Example of that glorious Perſon, who ſtands in a peculiar Relation to Chriſtians, as their Lord and King, the ſupream Head of the Church; and not only ſo, but the King of Kings, ſupream Head of the Univerſe, and Head over all Things to the Church. Children are apt to follow the Example of their Parents: This is the Example of the Author of our Being, and one who is in a peculiar and extraordinary Manner our Father, as he is the Author of our holy and happy

Being; beſides his being the Creator of the World, and everlaſting Father of the Univerſe. Men are very apt to follow the Example of their Friends: The Example of Chriſt is of one that is infinitely our greateſt Friend, ſtanding in the moſt endearing Relations of our Brother, Redeemer, ſpiritual Head and Huſband; whoſe Grace and Love expreſſed to us, tranſcends all other Love and Friendſhip, as much as Heaven is higher than the Earth. And the Virtues and Acts of his Example were exhibited to us in the moſt endearing and engaging Circumſtances that can poſſibly be conceived of: His Obedience and Submiſſion to God, his Humility, Meekneſs, Patience, Charity, Self-Denial, &c. being exerciſed and expreſſed in a Work of infinite Grace, Love, Condeſcenſion and Beneficence to us; and had all their higheſt Expreſſion in his laying down his Life for us, and meekly, patiently and cheerfully undergoing ſuch extreme and unutterable Suffering, for our eternal Salvation. Men are peculiarly apt to follow the Example of ſuch as they have great Benefits from: But it is utterly impoſſible to conceive of greater Benefits, that we could have by the Virtues of any Perſon, than we have by the virtuous Acts of Chriſt; who depend upon being thereby ſaved from eternal Deſtruction, and brought to inconceivable immortal Glory at God's right Hand. Surely if it were not for an extreme Corruption of the Heart of Men, ſuch an Example would have that ſtrong Influence on the Heart, that would as it were ſwallow up the Power of all the evil and hateful Examples of a Generation of Vipers.

3. The Influence of bad Example, without Corruption of Nature, will not account for Children's univerſally committing Sin as ſoon as capable of it; which, I think, is a Fact that has been made evident by the Scripture. It will not account for this,

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in the Children of eminently pious Parents; the firſt Examples, that are ſet in their View, being very good; which, as has been obſerved, was eſpecially the Caſe of many Children in Chriſtian Families in the Apoſtles Days, when the Apoſtle *John* ſuppoſes that every individual Perſon had Sin to repent of, and confeſs to God.

4. What Dr. *T.* ſuppoſes to have been Fact with reſpect to great Part of Mankind, cannot conſiſtently be accounted for from the Influence of bad Example, *viz.* the State of the Heathen World, which he ſuppoſes, conſidered as a collective Body, was helpleſs, dead in Sin, and unable to recover itſelf. Not evil Example alone, no, nor as united with evil Inſtruction, can be ſuppoſed a ſufficient Reaſon why every new Generation that aroſe among them, ſhould not be able to emerge from the Idolatry and Wickedneſs of their Anceſtors, in any Conſiſtence with his Scheme. The ill Example of Anceſtors could have no Power to oblige them to Sin, any other Way than as a ſtrong Temptation. But Dr. *T.* himſelf ſays, p. 348. "To ſuppoſe Men's Temptations to be "ſuperior to their Powers, will impeach the Good-"neſs and Juſtice of God, who appoints every "Man's Trial." And as to bad Inſtructions, as was obſerved before, he ſuppoſes that they all, yea every individual Perſon, had Light ſufficient to know God, and do their whole Duty. And if each one could do this for himſelf, then ſurely they might all be agreed in it thro' the Power of Free-will, as well as the whole World be agreed in Corruption by the ſame Power.

Evaſion IV. Some modern Oppoſers of the Doctrine of Original Sin do thus account for the general Prevalence of Wickedneſs, *viz.* that in a Courſe of Nature our Senſes grow up firſt, and the animal Paſſions

Paſſions get the Start of Reaſon. So Dr. *Turnbull* ſays, * " Senſitive Objects firſt affect us, and " in as much as Reaſon is a Principle, which, in " the Nature of Things, muſt be advanced to " Strength and Vigour, by gradual Cultivation, " and their Objects are continually aſſailing and " ſoliciting us ; ſo that, unleſs a very happy Edu- " cation prevents, our ſenſitive Appetites muſt " have become very ſtrong, before Reaſon can " have Force enough to call them to an Account, " and aſſume Authority over them." From hence Dr. *Turnbull* ſuppoſes it comes to paſs, † " That " tho' ſome few may, thro' the Influence of vir- " tuous Example, be ſaid to be ſanctified from " the Womb, ſo liberal, ſo generous, ſo virtu- " ous, ſo truly noble is their Caſt of Mind ; yet, " generally ſpeaking, the whole World lieth in ſuch " Wickedneſs, that, with Reſpect to the far grea- " ter Part of Mankind, the Study of Virtue is be- " ginning to reform, and is a ſevere Struggle againſt " bad Habits, early contracted, and deeply rooted ; " it is therefore putting off an old inveterate cor- " rupt Nature, and putting on a new Form and " Temper ; it is moulding ourſelves a-new ; it is a " being born again, and becoming as Children.—— " And how few are there in the World, who eſcape " its Pollutions, ſo as not to be early in that Claſs, " or to be among the Righteous that need no Re- " pentance ?

Dr. *Taylor*, tho' he is not ſo explicit, ſeems to hint at the ſame Thing, p. 192. " 'Tis by ſlow " Degrees (ſays he) that Children come to the Uſe " of Underſtanding ; the animal Paſſions being for " ſome

* See *Mor. Phil.* p. 279. and *Chriſ. Phil.* p. 274.
† *Chriſ. Phil.* p. 282, 283.

" ſome Years the governing Part of their Conſti-
" tution. And therefore, tho' they may be fro-
" ward and apt to diſpleaſe us, yet how far this is
" Sin in them, we are not capable of judging.
" But it may ſuffice to ſay, that 'tis the Will of
" God that Children ſhould have Appetites and
" Paſſions to regulate and reſtrain, that he hath
" given Parents Inſtructions and Commands to diſ-
" cipline and inform their Minds, that if Parents
" firſt learned true Wiſdom for themſelves, and
" then endeavoured to bring up their Children in
" the Way of Virtue, there would be leſs Wicked-
" neſs in the World."

Concerning theſe Things I would obſerve, that ſuch a Scheme is attended with the very ſame Difficulties, which they that advance it would avoid by it; liable to the ſame Objections, which they make againſt God's ordering it ſo that Men ſhould be brought into Being with a prevailing Propenſity to Sin. For this Scheme ſuppoſes the Author of Nature has ſo ordered Things, that Men ſhould come into Being as moral Agents, that is, ſhould firſt have Exiſtence in a State and Capacity of moral Agency, under a prevailing Propenſity to Sin. For that Strength, which ſenſitive Appetites and animal Paſſions come to by their habitual Exerciſe, before Perſons come to the Exerciſe of their rational Powers, amounts to a ſtrong Propenſity to Sin, when they firſt come to the Exerciſe of thoſe rational Powers, by the Suppoſition: Becauſe this is given as a Reaſon why the Scale is turned for Sin among Mankind, and why, *generally ſpeaking, the whole World lies in Wickedneſs, and the Study of Virtue is a ſevere Struggle againſt bad Habits, early contracted, and deeply rooted.* Theſe deeply rooted Habits muſt imply a Tendency to Sin; otherwiſe they could not account for that which they are brought to account for, namely, prevailing Wicked-

neſs

neſs in the World: For that Cauſe cannot account for an Effect, which is ſuppoſed to have no *Tendency* to that Effect. And this *Tendency* which is ſuppoſed, is altogether Equivalent to a *natural Tendency*: 'Tis as neceſſary to the Subject. For it is ſuppoſed to be brought on the Perſon who is the Subject of it, when he has no Power to withſtand or oppoſe it: The Habit, as Dr. *Turnbull* ſays, becoming very ſtrong, before Reaſon can have Force enough to call the Paſſions to Account, or aſſume Authority over them. And 'tis ſuppoſed, that this Neceſſity, by which Men become ſubject to this Propenſity to Sin, is from the Ordering and Diſpoſal of the Author of Nature; and therefore muſt be as much from his Hand, and as much without the Hand of the Perſon himſelf, as if he were firſt brought into Being with ſuch a Propenſity. Moreover, it is ſuppoſed that the Effect, which the Tendency is *to*, is truly *Wickedneſs*. For 'tis alledged as a Cauſe or Reaſon why the whole World lies in *Wickedneſs*, and why all but a very few are firſt in the Claſs of the *Wicked*, and not among the Righteous that need no Repentance. If they need Repentance, what they are guilty of is truly and properly Wickedneſs, or moral Evil; for certainly Men need no Repentance for that which is no Sin, or blameable Evil. If it be ſo, that as a Conſequence of this Propenſity, the World lies in Wickedneſs, and the far greater Part are of a wicked Character, without Doubt, the far greater Part go to eternal Perdition: For Death don't pick and chooſe, only for Men of a righteous Character. And certainly that is an evil corrupt State of things, which naturally tends to, and iſſues in that Conſequence, that as it were the whole World lies and lives in Wickedneſs, and dies in Wickedneſs, and periſhes eternally.

eternally. And this by the Suppoſition is a State of Things wholly of the Ordering of the Author of Nature, before Mankind are capable of having any Hand in the Affair. And is this any Relief to the Difficulties, which theſe Writers object againſt the Doctrine of natural Depravity?

And I might here alſo obſerve, that this Way of accounting for the Wickedneſs of the World, amounts to juſt the ſame Thing with that Solution of Man's Depravity, which was mentioned before, that Dr. *T.* cries out of as too groſs to be admitted, (p. 188, 189) *viz.* God's creating the Soul pure, and putting it into ſuch a Body, as naturally tends to pollute it. For this Scheme ſuppoſes, that God creates the Soul pure, and puts it into a Body, and into ſuch a State in that Body, that the natural Conſequence is a ſtrong Propenſity to Sin, as ſoon as the Soul is capable of ſinning.

Dr. *Turnbull* ſeems to ſuppoſe, that the Matter could not have been ordered otherwiſe, conſiſtent with the Nature of Things, than that animal Paſſions ſhould be ſo aforehand with Reaſon, as that the Conſequence ſhould be that which has been mentioned, becauſe Reaſon is a Faculty of ſuch a Nature, that it can have Strength and Vigour no otherwiſe than by Exerciſe and Culture. * But can there be any Force in this? Is there any Thing in Nature, to make it impoſſible, but that the ſuperior Principles of Man's Nature ſhould be ſo proportioned to the inferior, as to prevent ſuch a dreadful Conſequence, as the moral and natural Ruin, and eternal Perdition of the far greater Part of Mankind? Could not thoſe ſuperior Principles be in vaſtly greater Strength at firſt, and yet be capable of endleſs

* *Mor. Phil.* p. 311.

endleſs Improvement? And what ſhould hinder its being ſo ordered by the Creator, that they ſhould improve by vaſtly ſwifter Degrees than they do? If we are Chriſtians, we muſt be forced to allow it to be poſſible in the Nature of Things, that the Principles of human Nature ſhould be ſo balanced, that the Conſequence ſhould be no Propenſity to Sin, in the firſt Beginning of a Capacity of moral Agency; becauſe we muſt own, that it was ſo in Fact in *Adam*, when firſt created, and alſo in the Man Chriſt Jeſus; tho' the Faculties of the latter were ſuch as grew by Culture and Improvement, ſo that he increaſed in Wiſdom, as he grew in Stature.

Evaſion V. Seeing Men in this World are in a State of Trial, it is fit that their Virtue ſhould meet with Trials, and conſequently that it ſhould have Oppoſition and Temptation to overcome; not only from without, but from within, in the animal Paſſions and Appetites we have to ſtruggle with; that by the Conflict and Victory our Virtue may be refined and eſtabliſhed. Agreeable to this Dr. *T.* (p. 253) ſays, "Without a right Uſe and Application of our Powers, were they naturally ever ſo perfect, we could not be judged fit to enter into the Kingdom of God ——— This gives a good Reaſon why we are now in a State of Trial and Temptation, *viz.* to prove and diſcipline our Minds, to ſeaſon our Virtue, and to fit us for the Kingdom of God; for which, in the Judgment of infinite Wiſdom, we cannot be qualified but by overcoming our preſent Temptations." And in p. 354. he ſays, "We are upon Trial, and it is the Will of our Father that our Conſtitution ſhould be attended with various Paſſions and Appetites, as well as our outward Condition with various Temptations." He ſays the like in ſeveral other Places. To the ſame Purpoſe very often

Dr.

Dr. *Turnbull:* particularly, *Chriſ. Phil.* p. 310. "What Merit (ſays he) except from Combat? "what Virtue without the Encounter of ſuch Ene- "mies, ſuch Temptations as ariſe both from with- "in, and from abroad? To be virtuous, is to pre- "fer the Pleaſures of Virtue, to thoſe which come "into Competition with it, and Vice holds "forth to tempt us; and to dare to adhere to Truth "and Goodneſs, whatever Pains and Hardſhips it "may coſt. There muſt therefore, in Order to "the Formation and Trial, in Order to the very "Being of Virtue, be Pleaſures of a certain Kind "to make Temptations to Vice."

In Reply to theſe Things, I would ſay, either the State of Temptation which is ſuppoſed to be ordered for Men's Trial, amounts on the whole to a prevailing Tendency to that State of general Wickedneſs and Ruin, which has been proved to take Place, or it does not. If it does not amount to a Tendency to ſuch an Effect, then how does it account for it? when it is enquired, by what Cauſe ſuch an Effect ſhould come to paſs, is it not abſurd to alledge a Cauſe, which is own'd at the ſame Time to have no Tendency to ſuch an Effect? which is as much as to confeſs, that it will not account for it. I think, it has been demonſtrated that this Effect muſt be owing to ſome prevailing Tendency. If the other Part of the Dilemma be taken, and it be ſaid, that this State of Things does imply a prevailing Tendency to that Effect which has been proved, *viz.* that all Mankind, without the Exception of ſo much as one, ſin againſt God, to their own deſerved and juſt eternal Ruin; and not only ſo, but ſin thus immediately, as ſoon as capable of it, and ſin continually, and have more Sin than Virtue, and have Guilt that infinitely outweighs the Value of all the Goodneſs any ever have, and that the Generality

lity of the World in all Ages are extremely ſtupid and fooliſh, and of a wicked Character, and actually periſh for ever ; I ſay, if the State of Temptation implies a natural Tendency to ſuch an Effect as this, it is a very evil, corrupt and dreadful State of Things, as has been already largely ſhewn.

Beſides, ſuch a State has a Tendency to defeat its own ſuppoſed End, which is to refine, ripen and perfect Virtue in Mankind, and ſo to fit Men for the greater eternal Happineſs and Glory: whereas, the Effect it tends to, is the Reverſe of this, *viz.* general, eternal Infamy and Ruin, in all Generations. 'Tis ſuppoſed, that Men's Virtue muſt have Paſſions and Appetites to ſtruggle with, in order to have the Glory and Reward of Victory: but the Conſequence is, a prevailing, continual, and generally effectual Tendency, not to Men's Victory *over evil Appetites and Paſſions*, and the glorious Reward of that Victory, but to the Victory of evil Appetites and Luſts *over Men*, and utterly and eternally deſtroying them. If a Trial of Virtue be requiſite, yet the Queſtion is, whence comes ſo general a Failing in the Trial, if there be no Depravity of Nature? If Conflict and War be neceſſary, yet ſurely there is no Neceſſity that there ſhould be more Cowards than good Soldiers ; unleſs it be neceſſary that Men ſhould be overcome and deſtroyed: Eſpecially is it not neceſſary that the whole World as it were ſhould lie in Wickedneſs, and ſo lie and die in Cowardice.

I might alſo here obſerve, that Dr. *Turnbull* is not very conſiſtent, in ſuppoſing, that Combat with Temptation is requiſite to the *very Being* of Virtue. For I think it clearly follows from his own Notion of Virtue, that Virtue muſt have a Being prior to any virtuous or praiſe-worthy Combat with Temptation. For by his Principles, all Virtue lies in good

good Affection, and no Actions can be virtuous, but what proceed from good Affection. * Therefore, ſurely the Combat itſelf can have no Virtue in it, unleſs it proceeds from virtuous Affection: And therefore Virtue muſt have an Exiſtence before the Combat, and be the Cauſe of it.

CHAP. II.

Univerſal Mortality proves Original Sin; particularly the Death of Infants, with its various Circumſtances.

THE univerſal Reign of *Death*, over Perſons of all Ages indiſcriminately, with the awful Circumſtances and Attendants of Death, proves that Men come ſinful into the World.

It is needleſs here particularly to enquire, whether God has not a ſovereign Right to ſet Bounds to the Lives of his own Creatures, be they ſinful, or not; and as he gives Life, ſo to take it away when he pleaſes? Or how far God has a Right to bring extreme Suffering and Calamity on an innocent moral Agent? For Death, with the Pains and Agonies with which it is uſually brought on, is not meerly a limiting of Exiſtence, but is a moſt terrible Calamity; and to ſuch a Creature as Man, capable of conceiving of Immortality, and made with ſo earneſt a Deſire after it, and capable of Foreſight and of Reflection on approaching Death, and that has ſuch an extreme Dread of it, is a Calamity above all others terrible, to ſuch as are able to

* *Chriſ. Phil.* p. 113, 114, 115.

to reflect upon it. I say, 'tis needleſs, elaborately to conſider, whether God may not, conſiſtent with his Perfections. by abſolute Sovereignty, bring ſo great a Calamity on Mankind when perfectly innocent. It is ſufficient, if we have good Evidence from Scripture, that 'tis not agreeable to God's Manner of dealing with Mankind, ſo to do.

'Tis manifeſt, that Mankind were not originally ſubjected to this Calamity: God brought it on them afterwards, on Occaſion of Man's Sin, at a Time of the Manifeſtation of God's great Diſpleaſure for Sin, and by a Denunciation and Sentence pronounced by him, as acting the Part of a Judge; as Dr. *T.* often confeſſes. Sin entred into the World, and Death by Sin, as the Apoſtle ſays. Which certainly leads us to ſuppoſe, that this Affair was ordered of God, not meerly by the Sovereignty of a Creator, but by the Righteouſneſs of a Judge. And the Scripture every where ſpeaks of all great Afflictions and Calamities, which God in his Providence brings on Mankind, as Teſtimonies of his Diſpleaſure for Sin, in the Subject of thoſe Calamities; excepting thoſe Sufferings which are to attone for the Sins of others. He ever taught his People to look on ſuch Calamities as his *Rod*, *the Rod of his Anger*, his *Frowns*, the *Hidings of his Face* in Diſpleaſure. Hence ſuch Calamities are in Scripture ſo often called by the Name of *Judgments*, being what God brings on Men as a *Judge*, executing a righteous Sentence for Tranſgreſſion: Yea, they are often called by the Name of *Wrath*, eſpecially Calamities conſiſting or iſſuing in Death. * And hence

* See Levit. x. 6. Num. i. 53. and xviii. 5. Joſh. ix. 20. 2 Chron. xxiv. 18. and xix. 2, 10. and xxviii. 13. and xxxii. 25. Ezra vii. 23. Neh. xiii. 18. Zech. vii. 12, and many other Places.

hence alſo is that which Dr. *T.* would have us take ſo much Notice of, that ſometimes in the Scripture, Calamity and Suffering is called by ſuch Names as *Sin*, *Iniquity*, *being guilty*, &c. which is evidently by a Metonymy of the Cauſe for the Effect. 'Tis not likely, that in the Language in Uſe of old among God's People, Calamity or Suffering would have been called even by the Names of Sin and Guilt, if it had been ſo far from having any Connection with Sin, that even Death itſelf, which is always ſpoken of as the moſt terrible of Calamities, is not ſo much as any Sign of the Sinfulneſs of the Subject, or any Teſtimony of God's Diſpleaſure for any Guilt of his, as Dr. *T.* ſuppoſes.

Death is ſpoken of in Scripture as the chief of Calamities, the moſt extreme and terrible of all thoſe natural Evils, which come on Mankind in this World. *Deadly Deſtruction* is ſpoken of as the moſt terrible Deſtruction. 1 Sam. v. 11. *Deadly Sorrow*, as the moſt extreme Sorrow, Iſai. xvii. 11. Matt. xxvi. 38. and *deadly Enemies*, as the moſt bitter and terrible Enemies. Pſal. xvii. 9. The Extremity of Chriſt's Sufferings is repreſented by his Suffering *unto Death.* Philip. ii. 8. and other Places. Hence the greateſt Teſtimonies of God's Anger for the Sins of Men in this World, have been by inflicting Death: As on the Sinners of the old World, on the Inhabitants of *Sodom* and *Gomorrah*, on *Onan*, *Pharaoh* and the *Egyptians*, *Nadab* and *Abihu*, *Korah* and his Company, and the reſt of the Rebels in the Wilderneſs, on the wicked Inhabitants of *Canaan*, on *Hophni*, and *Phinehas*, *Ananias* and *Sapphira*, the unbelieving *Jews*, upon whom Wrath came to the uttermoſt in the Time of the laſt Deſtruction of *Jeruſalem.* This Calamity is often ſpoken of as in a peculiar Manner the Fruit of the Guilt of Sin. Exod. xxviii. 43. *That they*

they bear not Iniquity and die. Levit. xxii. 9. *Leſt they bear Sin for it and* die. So Num. xviii. 22. compared with Levit. x. 1, 2. The very Light of Nature, or Tradition from antient Revelation, led the Heathen to conceive of Death as in a peculiar Manner an Evidence of divine Vengeance. Thus we have an Account, Acts xxviii. 4. That *when the Barbarians ſaw the venomous Beaſt hang on* Paul's *Hand, they ſaid among themſelves, no Doubt this Man is a Murtherer, whom tho' he hath eſcaped the Seas, yet* Vengeance ſuffereth not to live.

Calamities that are very ſmall in Compariſon of the univerſal temporal Deſtruction of the whole World of Mankind by Death, are ſpoken of as manifeſt Indications of God's great Diſpleaſure for the Sinfulneſs of the Subject; ſuch as the Deſtruction of particular Cities, Countries or Numbers of Men, by War or Peſtilence. Deut. xix. 24. *All Nations ſhall ſay, Wherefore hath the Lord done thus unto this Land? what meaneth the Heat of this great Anger?* Here compare Deut. xxxii. 30. 1 Kings ix. 8. and Jer. xxii. 8, 9. Theſe Calamities, thus ſpoken of as plain Teſtimonies of God's great Anger, conſiſted only in haſtening on that Death, which otherwiſe, by God's Diſpoſal, would moſt certainly come in a ſhort Time. Now the taking off of thirty or forty Years from ſeventy or eighty (if we ſhould ſuppoſe it to be ſo much, one with another, in the Time of theſe extraordinary Judgments) is but a ſmall Matter, in Compariſon of God's firſt making Man mortal, cutting off his hoped for Immortality, ſubjecting him to inevitable Death, which his Nature ſo exceedingly dreads; and afterwards ſhortening his Life further, by cutting off more than 800 Years of it: So bringing it to be leſs than a twelfth Part of what it was in the firſt Ages of the World. Beſides that innumerable

Multitudes

Multitudes in the common Courſe of Things, without any extraordinary Judgment, die in Youth, in Childhood and Infancy. Therefore how inconſiderable a Thing is the additional or haſten'd Deſtruction, that is ſometimes brought on a particular City or Country by War, compared with that univerſal Havock which Death makes of the whole Race of Mankind, from Generation to Generation, without Diſtinction of Sex, Age, Quality or Condition, with all the infinitely various diſmal Circumſtances, Torments and Agonies which attend the Death of old and young, adult Perſons and little Infants? If thoſe particular and comparatively trivial Calamities, extending perhaps not to more than the thouſandth Part of the Men of one Generation, are clear Evidences of God's great Anger; certainly this univerſal vaſt Deſtruction, by which the whole World in all Generations is ſwallowed up, as by a Flood, that nothing can reſiſt, muſt be a moſt glaring Manifeſtation of God's Anger for the Sinfulneſs of Mankind. Yea, the Scripture is expreſs in it, that it is ſo. Pſal. xc. 3, &c. *Thou turneſt Man to Deſtruction, and ſay'ſt, Return, ye Children of Men.——Thou carrieſt them away as with a Flood: They are as a Sleep: In the Morning they are like Graſs, which groweth up; in the Morning it flouriſheth and groweth up; in the Evening it is cut down and withereth. For we are conſumed by thine Anger, and by thy Wrath are we troubled: Thou haſt ſet our* Iniquities *before thee, our ſecret* Sins *in the Light of thy Countenance. For all our Days are paſſed away in thy* Wrath: *We ſpend our Years as a Tale that is told. The Days of our Years are Threeſcore Years and ten: And if by Reaſon of Strength, they be Fourſcore Years, yet is their Strength Labour and Sorrow; for it is ſoon cut off, and we flie away. Who knoweth the Power of thine* Anger? *according to thy Fear, ſo is thy Wrath. So*

teach

teach us to number our Days, that we may apply our Hearts to Wiſdom. How plain and full is this Teſtimony, that the general Mortality of Mankind is an Evidence of God's Anger for the Sin of thoſe who are the Subjects of ſuch a Diſpenſation?

Abimelech ſpeaks of it as a Thing which he had Reaſon to conclude from God's Nature and Perfection, *that he would not ſlay a righteous Nation.* Gen. xx. 4. By *righteous*, evidently meaning *innocent.* And if ſo, much leſs *will God ſlay a righteous World* (conſiſting of ſo many Nations,—repeating the great Slaughter in every Generation) or ſubject the whole World of Mankind to Death, when they are conſidered as innocent, as Dr. *T.* ſuppoſes. We have from Time to Time in Scripture ſuch Phraſes as ——— *worthy of Death*, and *guilty of Death:* But certainly the righteous Judge of all the Earth will not bring Death on Thouſands of Millions, not only that are not worthy of Death, but are worthy of no Puniſhment at all.

Dr. *T.* from Time to Time ſpeaks of Affliction and Death as a great Benefit, as they increaſe the Vanity of all earthly Things, and tend to excite ſober Reflections, and to induce us to be moderate in gatifying the Appetites of the Body, and to mortify Pride and Ambition, &c. * To this I would ſay,

1. 'Tis not denied but God may ſee it needful for Mankind in their preſent State, that they ſhould be mortal, and ſubject to outward Afflictions, to refrain their Luſts, and mortify their Pride and Ambition, &c. But then is it not an Evidence of Man's Depravity, that it is ſo? Is it not an Evidence of Diſtemper

* P. 21, 67, and other Places.

Diſtemper of Mind, yea, ſtrong Diſeaſe, when Man ſtands in Need of ſuch ſharp Medicines, ſuch ſevere and terrible Means to reſtrain his Luſts, keep down his Pride, and make him willing to be obedient to God? It muſt be becauſe of a corrupt and ungrateful Heart, if the Riches of God's Bounty, in beſtowing Life and Proſperity, and Things comfortable and pleaſant, won't engage the Heart to God, and to Virtue and child-like Love and Obedience, but that he muſt always have the Rod held over him, and be often chaſtiſed, and held under the Apprehenſions of Death, to keep him from running wild, in Pride, Contempt and Rebellion, ungratefully uſing the Bleſſings dealt forth from his Hand, in ſinning againſt him, and ſerving his Enemies. If Man has no natural Diſingenuity of Heart, it muſt be a myſterious Thing indeed, that the ſweet Bleſſings of God's Bounty have not as powerful an Influence to reſtrain him from ſinning againſt God, as terrible Afflictions. If any Thing can be a Proof of a perverſe and vile Diſpoſition, this muſt be a Proof of it, that Men ſhould be moſt apt to forget and deſpiſe God, when his Providence is moſt kind; and that they ſhould need to have God chaſtiſe them with great Severity, and even to kill them, to keep them in Order. If we were as much diſpoſed to Gratitude to God for his Benefits, as we are to Anger at our Fellow-creatures for Injuries, as we muſt be (ſo far as I can ſee) if we are not of a depraved Heart, the Sweetneſs of the divine Bounty, if continued in Life, and the Height of every Enjoyment that is pleaſant to innocent human Nature, would be as powerful Incentives to a proper Regard to God, tending as much to promote Religion and Virtue, as to have the World fill'd with Calamity, and to have God (to uſe the Language of *Hezekiah*, Iſai. xxxviii. 13.

deſcribing Death and its Agonies) *as a Lion, breaking all our Bones, and from Day even to Night, making an End of us.*

Dr. *T.* himſelf P. 252. ſays, " That our firſt " Parents before the Fall were placed in a Condi- " tion proper to engage their Gratitude, Love and " Obedience." Which is as much as to ſay, proper to engage them to the Exerciſe and Practice of all Religion. And if the paradiſaical State was proper to engage to all Religion and Duty, and Men ſtill come into the World with Hearts as good as the two firſt of the Species, why is it not proper to engage them to it ſtill? What Need of ſo vaſtly changing Man's State, depriving him of all thoſe Bleſſings, and inſtead of them allotting to him a World full of Briars and Thorns, Affliction, Calamity and Death, to engage him to it? The taking away of Life, and all thoſe pleaſant Enjoyments Man had at firſt, by a permanent Conſtitution, would be no ſtated Benefit to Mankind, unleſs there were a ſtated Diſpoſition in them to abuſe ſuch Bleſſings. The taking them away is ſuppoſed to be a Benefit under the Notion of their being Things that tend to lead Men to Sin: but they would have no ſuch Tendency, at leaſt in a ſtated Manner, unleſs there were in Men a fixed Tendency to make that unreaſonable Improvement of them. Such a Temper of Mind as amounts to a Diſpoſition to make ſuch an Improvement of Bleſſings of that Kind, is often ſpoken of in Scripture, as moſt aſtoniſhingly vile and perverſe. So concerning *Iſrael*'s abuſing the Bleſſings of *Canaan*, that Land flowing with Milk and Honey; their Ingratitude in it is ſpoken of by the Prophets, as enough to aſtoniſh all Heaven and Earth, and as more than brutiſh Stupidity and Vileneſs. Jer. ii. 7. *I brought them into a plentiful Country, to eat the Fruit thereof, and the Goodneſs thereof.*

of. But when ye entered, ye defiled my Land, &c. See the following Verſes, eſpecially ℣. 12. *Be aſtoniſhed, O ye Heavens, at this.* — So Iſai. i. 1, — 4. *Hear, O Heavens, and give Ear, O Earth; I have nouriſhed and brought up Children, and they have rebelled againſt me. The Ox knows his Owner, and the Aſs his Maſter's Crib; but my People doth not know,* Iſrael *doth not conſider. Ah, ſinful Nation! a People laden with Iniquity, a Seed of Evil-doers, Children that are Corrupters* —— Compare *Deut.* xxxii. 6, — 19. If it ſhowed ſo great Depravity, to be diſpoſed thus to abuſe the Bleſſings of ſo fruitful and pleaſant a Land as *Canaan*, ſurely it would be an Evidence of a no leſs aſtoniſhing Corruption, to be inclined to abuſe the Bleſſings of *Eden*, and the Garden of God there.

2. If Death be brought on Mankind only as a Benefit, and in that Manner which Dr. *T.* mentions, *viz.* to mortify, or moderate their carnal Appetites and Affections, wean them from the World, excite them to ſober Reflections, and lead them to the Fear and Obedience of God, &c. —— is it not ſtrange, that it ſhould fall ſo heavy on Infants, who are not capable of making any ſuch Improvement of it; ſo that many more of Mankind ſuffer Death in Infancy, than in any other equal Part of the Age of Man? Our Author ſometimes hints, that the Death of Infants may be for the Good of Parents, and thoſe that are adult, and may be for the Correction and Puniſhment of the Sins of Parents: But hath God any Need of ſuch Methods to add to Parents Afflictions? Are there not Ways enough that he might increaſe their Trouble, without deſtroying the Lives of ſuch Multitudes of thoſe that are perfectly innocent, and have in no Reſpect any Sin belonging to them; on whom Death comes, at an Age, when not only the Subjects are not capa-

ble of any Reflection, or making any Improvement of it, either in the Suffering, or Expectation of it; but alſo at an Age, when Parents and Friends, who alone can make a good Improvement, and whom Dr. *T.* ſuppoſes alone to be puniſhed by it, ſuffer leaſt by being bereaved of them; though the Infants themſelves ſometimes ſuffer to great Extremity?

3. To ſuppoſe, as Dr. *T.* does, that Death is brought on Mankind in Conſequence of *Adam*'s Sin, not at all as a Calamity, but only as a Favour and Benefit, is contrary to the Doctrine of the Goſpel; which teaches, that when Chriſt, as the ſecond *Adam*, comes to remove and deſtroy that Death, which came by the firſt *Adam*, he finds it not as a Friend, but an Enemy. 1 Cor. xv. 22. "For as in "*Adam* all die, ſo in Chriſt ſhall all be made alive:" with Ver. 25, and 26. *For he muſt reign, till he hath put all Enemies under his Feet. The laſt ENEMY that ſhall be deſtroyed, is* Death.

Dr. *T.* urges, that the Afflictions which Mankind are ſubjected to, and particularly their common Mortality, are repreſented in Scripture as the Chaſtiſements of our heavenly Father; and therefore are deſigned for our ſpiritual Good; and conſequently are not of the Nature of Puniſhments. So in P. 68, 69, 314, 315.

Though I think the Thing aſſerted far from being true, *viz.* that the Scripture repreſents the Afflictions of Mankind in general, and particularly their common Mortality, as the Chaſtiſements of an heavenly Father; yet 'tis needleſs to ſtand to diſpute that Matter: For if it be ſo, it will be no Argument that the Afflictions and Death of Mankind are not Evidences of their Sinfulneſs. Thoſe would be ſtrange Chaſtiſements from the Hand of a wiſe and good Father, which are wholly for nothing; eſpecially ſuch ſevere Chaſtiſements, as to break

break the Child's Bones; when at the ſame Time the Father don't ſuppoſe any Guilt, Fault or Offence, in any Reſpect, belonging to the Child; but it is chaſtiſed in this terrible Manner, only for Fear that it will be faulty hereafter. I ſay, theſe would be a ſtrange Sort of Chaſtiſements; yea, though he ſhould be able to make it up to the Child afterwards. Dr. *T.* tells us of Repreſentations made by the whole Current of Scripture: I am certain, it is not agreeable to the Current of Scripture, to repreſent divine fatherly Chaſtiſements after this Manner. 'Tis true, that the Scripture ſuppoſes ſuch Chaſtenings to be the Fruit of God's Goodneſs; yet at the ſame Time it evermore repreſents them as being for the Sin of the Subject, and as Evidences of the divine Diſpleaſure for its Sinfulneſs. Thus the Apoſtle in 1 Cor. xi. 30, 31, 32. ſpeaks of God's chaſtening his People by mortal Sickneſs, for their Good, *that they might not be condemned with the World*, and yet ſignifies that it was *for their Sin*; FOR THIS CAUSE *many are weak and ſickly among you, and many ſleep:* that is, for the Profaneneſs and ſinful Diſorder before-mentioned. So *Elihu*, Job xxxiii. 16, &c. ſpeaks of the ſame *Chaſtening* by Sickneſs, as for Men's Good; *to withdraw Man from his* ſinful *Purpoſe, and to hide Pride from Man, and keep back his Soul from the Pit*; that *therefore God chaſtens Man with Pain on his Bed, and the Multitude of his Bones with ſtrong Pain.* But theſe Chaſtenings are for his Sins, as appears by what follows, Ver. 28. where 'tis obſerved, that when God by this Means has brought Men to *repent*, and humbly *confeſs their Sins*, he delivers them. Again, the ſame *Elihu*, ſpeaking of the unfailing Love of God to the Righteous, even when he *chaſtens them*, and *they are bound in Fetters, and holden in Cords of Affliction*, Chap. xxxvi. 7, &c. yet ſpeaks of theſe

Chaſtenings as being for their Sins, Ver. 9. *Then he ſheweth them their Work, and their Tranſgreſſions, that they have exceeded.* So *David*, Pſal. xxx. ſpeaks of God's *Chaſtening* by ſore Afflictions, as being for his Good, and iſſuing joyfully; and yet being the Fruit of God's Anger for his Sin, *v.* 5. *God's ANGER endureth but for a Moment*, &c. — Compare Pſal. cxix. 67, 71, 75. God's fatherly Chaſtiſements are ſpoken of as being for Sin, 2 *Sam.* vii. 14, 15. *I will be his Father, and he ſhall be my Son. If he commit* Iniquity, *I will chaſten him with the Rod of Men, and with the Stripes of the Children of Men; but my Mercy ſhall not depart away from him.* So the Prophet *Jeremiah* ſpeaks of the great Affliction that God's People of the young Generation ſuffered in the Time of the Captivity, as being for their Good. *Lam.* iii. 25, &c. But yet theſe Chaſtiſements are ſpoken of as being for their Sin; ſee eſpecially Ver. 39, 40. So Chriſt ſays, Rev. ii. 19. *As many as I love, I rebuke and chaſten.* But the Words following ſhew, that theſe Chaſtenings from Love are for Sin that ſhould be repented of: *Be zealous therefore, and repent.* And though Chriſt tells us, they are bleſſed that are perſecuted for Righteouſneſs Sake, and have Reaſon to rejoice and be exceeding glad; yet even the Perſecutions of God's People, as ordered in divine Providence, are ſpoken of as divine Chaſtenings for Sin, like the juſt Corrections of a Father, when the Children deſerve them, Heb. xii. The Apoſtle there ſpeaking to the Chriſtians, concerning the Perſecutions which they ſuffered, calls their Sufferings by the Name of divine *Rebukes*; which implies teſtifying *againſt a Fault:* And that they may not be diſcouraged, puts them in Mind, that *whom the Lord loves, he chaſtens, and ſcourgeth every Son that he receiveth.* 'Tis alſo very plain, that the Perſecutions of God's People,

ple, as they are from the diſpoſing Hand of God, are Chaſtiſements for Sin, from 1 Pet. iv. 17, 18. compared with Prov. xi. 31. See alſo Pſal. lxix. 4, —— 9.

If divine Chaſtiſements in general are certain Evidences that the Subjects are not wholly without Sin, ſome Way belonging to them, then in a peculiar Manner is Death ſo; for theſe Reaſons:

(1.) Becauſe ſlaying or delivering to Death, is often ſpoken of as in general a more awful Thing than the Chaſtiſements that are endured in this Life. So, Pſal. cxviii. 17, 18. *I ſhall not die, but live, and declare the Works of the Lord. The Lord hath chaſtened me ſore; but he hath not given me over unto Death.* So the Pſalmiſt in Pſal. lxxxviii. 15. ſetting forth the Extremity of his Affliction, repreſents it by this, that it was next to Death. *I am afflicted, and ready to die, — while I ſuffer thy Terrors, I am diſtracted.* So *David*, 1 Sam. xx. 3. So God's Tenderneſs towards Perſons under Chaſtiſement, is from Time to Time ſet forth by that, that he did not proceed ſo far as to make an End of them by Death; as in Pſal. lxxviii. 38, 39. and Pſal. ciii. 9. with Ver. 14, 15. Pſal. xxx. 2, 3, 9. Job xxxiii. 22, 23, 24. So we have God's People often praying, when under great Affliction, that God would not proceed to this, as being the greateſt Extremity. Pſal. xiii. 3. *Conſider, and hear me, O Lord my God; lighten mine Eyes, leſt I ſleep the Sleep of Death.* So Job x. 9. Pſal. vi. 1, — 5. and lxxxviii. 9, 10, 11. cxliii. 7.

Eſpecially may Death be looked upon as the moſt extreme of all temporal Sufferings, when attended with ſuch dreadful Circumſtances, and extreme Pains, as thoſe with which Providence ſometimes brings it on *Infants*; as on the Children that were offered up to *Moloch*, and ſome other Idols, who

were tormented to Death in burning Braſs. Dr. *T.* ſays, P. 359, and 404. " The Lord of all Being " can never want Time, and Place, and Power to " compenſate abundantly any Sufferings Infants " now undergo in Subſerviency to his good Provi- " dence." But there are no Bounds to ſuch a Licenſe, in evading Evidences from Fact. It might as well be ſaid, that there is not and cannot be any ſuch Thing as Evidence, from Events, of God's Diſpleaſure; which is moſt contrary to the whole Current of Scripture, as may appear in Part from Things which have been obſerved. This Gentleman might as well go further ſtill, and ſay, that God may caſt guiltleſs Perſons into Hell-Fire, to remain there in the moſt unutterable Torments for Ages of Ages (which bear no greater Proportion to Eternity than a Quarter of an Hour) and if he does ſo, it is no Evidence of God's Diſpleaſure; becauſe he can never want Time, Place and Power, abundantly to compenſate their Sufferings afterwards. If it be ſo, it is not to the Purpoſe, as long as the Scripture does ſo abundantly teach us to look on great Calamities and Sufferings which God brings on Men, eſpecially Death, as Marks of his Diſpleaſure for Sin, and for Sin belonging to them that ſuffer.

(2.) Another Thing, which may well lead us to ſuppoſe Death, in a peculiar Manner, above other temporal Sufferings, intended as a Teſtimony of God's Diſpleaſure for Sin, is, that Death is a Thing attended with that awful Appearance, that gloomy and terrible Aſpect, that naturally ſuggeſts to our Minds God's awful Diſpleaſure; which is a Thing that Dr. *T.* himſelf takes particular Notice of P. 69. ſpeaking of Death. " Herein, ſays he, have we be- " fore our Eyes a ſtriking Demonſtration, that Sin " is infinitely hateful to God, and the Corruption

" and

" and Ruin of our Nature. —— Nothing is more " proper than ſuch a Sight to give us the utmoſt " Abhorrence of all Iniquity, &c." Now if Death be no Teſtimony of God's Diſpleaſure for Sin, no Evidence that the Subject is looked upon, by him who inflicts it, as any other than perfectly innocent, free from all Manner of Imputation of Guilt, and treated only as an Object of Favour, is it not ſtrange, that God ſhould annex to it ſuch affecting Appearances of his Hatred and Anger for Sin, more than to other Chaſtiſements? which yet the Scripture teaches us are always for Sin. Theſe gloomy and ſtriking Manifeſtations of God's Hatred of Sin attending Death, are equivalent to awful Frowns of God attending the Stroke of his Hand. If we ſhould ſee a wiſe and juſt Father chaſtiſing his Child, mixing terrible Frowns with ſevere Strokes, we ſhould juſtly argue, that the Father conſidered his Child as having ſomething in him diſpleaſing to him, and that he did not thus treat his Child only under a Notion of mortifying him, and preventing his being faulty hereafter, and making it up to him afterwards, when he had been perfectly innocent, and without Fault, either of Action or Diſpoſition hitherto.

We may well argue from theſe Things, that Infants are not looked upon by God as Sinleſs, but that they are by Nature Children of Wrath, ſeeing this terrible Evil comes ſo heavily on Mankind in Infancy. But beſides theſe Things, which are obſervable concerning the Mortality of Infants in general, there are ſome particular Caſes of the Death of Infants, which the Scripture ſets before us, that are attended with Circumſtances, in a peculiar Manner, giving Evidences of the Sinfulneſs of ſuch, and their juſt Expoſedneſs to divine Wrath. As particularly,

The deſtroying the Infants in *Sodom*, and the neighbouring Cities; which Cities, deſtroyed in ſo extraordinary, miraculous, and awful a Manner, are ſet forth as a ſignal Example of God's dreadful Vengeance for Sin to the World in all Generations; agreeable to that of the Apoſtle, *Jude* ℣. 7. God did not reprove, but manifeſtly countenanced *Abraham*, when he ſaid, with Reſpect to the Deſtruction of *Sodom*, (Gen. xviii. 23, 25.) *Wilt thou deſtroy the Righteous with the Wicked? — That be far from thee, to do after this Manner, to ſlay the Righteous with the Wicked, and that the Righteous ſhould be as the Wicked, that be far from thee. Shall not the Judge of all the Earth do right?* *Abraham*'s Words imply that God would not deſtroy the *Innocent* with the *Guilty*. We may well underſtand *Innocent* as included in the Word *Righteous*, according to the Language uſual in Scripture, in ſpeaking of ſuch Caſes of Judgment and Puniſhment; as is plain in Gen. xx. 4. Exod. xxiii. 7. Deut. xxv 1. 2 Sam. iv. 11. 2 Chron vi. 23. and Prov. xviii. 5. Eliphaz ſays, Job iv. 7. *Who ever periſhed, being* innocent? *or where were the* Righteous *cut off?* We ſee what great Care God took that *Lot* ſhould not be involved in that Deſtruction. He was miraculouſly reſcued by Angels, ſent on Purpoſe; who laid hold on him, and brought him, and ſet him without the Gates of the City; and told him that they could do nothing till he was out of the Way. *Gen.* xix. 22. And not only was he thus miraculouſly delivered, but his two wicked Daughters for his Sake. The whole Affair, both the Deſtruction, and the Reſcue of them that eſcaped, was miraculous: And God could as eaſily have delivered the Infants which were in thoſe Cities. And if they had been without Sin, their perfect Innocency, one ſhould think, would have pleaded much more ſtrongly for them,

than

than thoſe lewd Women's Relation to *Lot* pleaded for them. When in ſuch a Caſe, we muſt ſuppoſe theſe Infants much further from deſerving to be involved in that Deſtruction than even *Lot* himſelf. To ſay here, that God could make it up to thoſe Infants in another World, muſt be an inſufficient Reply. For ſo he could as eaſily have made it up to *Lot*, or to *ten* or *fifty Righteous*, if they had been deſtroyed in the ſame Fire: Nevertheleſs it is plainly ſignified, that this would not have been agreeable to the wiſe and holy Proceedings of *the Judge of all the Earth.*

Since God declared, that if there had been found but ten Righteous in *Sodom*, he would have ſpared the whole City for their Sake, may we not well ſuppoſe, if Infants are perfectly innocent, that he would have ſpared the *old World*, in which there were, without Doubt, many hundred thouſand Infants, and in general, one in every Family, whoſe perfect Innocence pleaded for its Preſervation? Eſpecially when ſuch vaſt Care was taken to ſave *Noah* and his Family (ſome of whom, one at leaſt, ſeem to have been none of the beſt) that they might not be involved in that Deſtruction. If the perfect Sinleſneſs of Infants had been a Notion entertained among the People of God of old, in the Ages next following the Flood, handed down from *Noah* and his Children, who well knew that vaſt Multitudes of Infants periſhed in the Flood, is it likely that *Eliphaz*, who lived within a few Generations of *Shem* and *Noah*, would have ſaid to *Job*, as he does in that forementioned, Job iv. 7. *Who ever periſhed, being innocent? and when were the Righteous cut off?* Eſpecially ſince in the ſame Diſcourſe (Chap. v. 1.) he appeals to the Tradition of the Antients for a Confirmation of this very Point; as he alſo does in Chap. xv. 7,—10. and xxii. 15, 16. In which laſt

laſt Place, he mentions that very Thing, the Deſtruction of the Wicked by the Flood, as an Inſtance of that periſhing of the Wicked, which he ſuppoſes to be peculiar to them, for *Job*'s Conviction; in which *the Wicked were cut down out of Time, their Foundation being overflown with a Flood.* Where 'tis alſo obſervable, that he ſpeaks of ſuch an *Untimelineſs* of Death as they ſuffered by the Flood, as one Evidence of Guilt; as he alſo does, Chap. xv. 32, 33. *It ſhall be accompliſhed before his Time*; and *his Branch ſhall not be green.* But thoſe that were deſtroyed by the Flood in Infancy, above all the reſt were *cut down out of Time*; when inſtead of living above 900 Years, according to the common Period of Man's Life, many were cut down before they were one Year old.

And when God executed Vengeance on the antient Inhabitants of *Canaan*, not only did he not ſpare their Cities and Families for the Sake of the Infants that were therein, nor take any Care that they ſhould not be involved in the Deſtruction; but often with particular Care repeated his expreſs Commands, that their Infants ſhould not be ſpared, but ſhould be utterly deſtroyed, without any Pity; while *Rahab* the *Harlot* (who had been far from Innocence, though ſhe expreſſed her Faith in entertaining, and ſafely diſmiſſing the Spies) was preſerved, and all her Friends for her Sake. And when God executed his Wrath on the *Egyptians* by ſlaying their Firſt-born, though the Children of *Iſrael*, who were moſt of them wicked Men, as was before ſhewn, were wonderfully ſpared by the deſtroying Angel, yet ſuch Firſt-born of the *Egyptians* as were Infants, were not ſpared. They not only were not reſcued by the Angel, and no Miracle wrought to ſave them (as was obſerved in the Caſe of the Infants of *Sodom*) but the Angel deſtroyed them

them by his own immediate Hand, and a Miracle was wrought to kill them.

Here not to ſtay to be particular concerning the Command by *Moſes*, concerning the Deſtruction of the Infants of the *Midianites*, Num. xxxi. 17. And that given to *Saul* to deſtroy all the Infants of the *Amalekites*, 1 Sam. xv. 3. and what is ſaid concerning *Edom*, Pſal. cxxxvii. 4. *Happy ſhall he be that ſhall take thy Little-ones, and daſh them againſt the Stones.* —— I proceed to take Notice of ſomething remarkable concerning the Deſtruction of *Jeruſalem*, repreſented in Ezek. ix. when Command was given to them that had Charge over the City, to deſtroy the Inhabitants. Ver. 1, — 8. And this Reaſon is given for it, that their Iniquity required it, and it was a juſt Recompence of their Sin, Ver. 9, 10. And God at the ſame Time was moſt particular and exact in his Care that ſuch ſhould by no Means be involved in the Slaughter, as had proved by their Behaviour, that they were not Partakers in the Abominations of the City. Command was given to the Angel, to go through the City, and ſet a Mark upon their Foreheads, and the deſtroying Angel had a ſtrict Charge not to come near any Man on whom was the Mark; yet the Infants were not marked, nor a Word ſaid of ſparing them: On the contrary, Infants were expreſly mentioned as thoſe that ſhould be utterly deſtroyed, without Pity. Ver. 5, 6. *Go through the City, and ſmite: let not your Eye ſpare, neither have ye Pity. Slay utterly old and* young, *both Maids and* little Children: *But come not near any Man upon whom is the Mark.*

And if any ſhould ſuſpect that ſuch Inſtances as theſe were peculiar to a more ſevere Diſpenſation, under the Old Teſtament, let us conſider a remarkable Inſtance in the Days of the glorious Goſpel of the Grace of God; even the laſt Deſtruction of *Jeruſalem*;

ruſalem; which was far more terrible, and with greater Teſtimonies of God's Wrath and Indignation, than the Deſtruction of *Sodom*, or of *Jeruſalem* in *Nebuchadnezzar*'s Time, or any Thing that ever had happened to any City or People, from the Beginning of the World to that Time, agreeable to Matth. xxiv. 21. and Luke xxi. 22, 23. But at that Time particular Care was taken to diſtinguiſh and deliver God's People, as was foretold, Dan. xii. 1. And we have in the New Teſtament a particular Account of the Care Chriſt took for the Preſervation of his Followers: He gave them a Sign, by which they might know when the Deſolation of the City was nigh, that they that were in *Jeruſalem* might flee to the Mountains, and eſcape. And as Hiſtory gives Account, the Chriſtians followed the Directions given, and eſcaped to a Place in the Mountains called *Pella*, and were preſerved. Yet no Care was taken to preſerve the Infants of the City, in general; but according to the Predictions of that Event, they were involved with others in that great Deſtruction: So heavily did the Calamity fall upon them, that thoſe Words were verified, Luke xxiii. 29. *Behold the Days are coming, in which they ſhall ſay, Bleſſed are the barren, and the Wombs that never bare, and the Paps which never gave Suck.* And that Prophecy in Deut. xxxii. 21, — 25. which has undoubtedly ſpecial Reſpect to this very Time, and is ſo applied by the beſt Commentators. *I will provoke them to Jealouſy, with thoſe that are not a People:— For a Fire is kindled in mine Anger — and it ſhall burn to the loweſt Hell. I will heap Miſchiefs upon them: I will ſpend mine Arrows upon them. They ſhall be burnt with Hunger, and devoured with burning Heat. and bitter Deſtruction. — The Sword without, and Terror within, ſhall deſtroy both the young Man, and the Virgin, THE SUCKLING alſo, with*

the

the Man of grey Hairs. And it appears by the Hiſtory of that Deſtruction, that at that Time was a remarkable Fulfilment of that in Deut. xxviii. 53,—57. concerning *Parents eating their Children in the Siege,—and the tender and delicate Woman eating her New-born Child.* And here it muſt be remembered, that theſe very Deſtructions of that City and Land are ſpoken of in thoſe Places forementioned, as clear Evidences of God's Wrath to all Nations, which ſhall behold them. And if ſo, they were Evidences of God's Wrath towards *Infants*; who, equally with the reſt, were the Subjects of the Deſtruction. If a particular Kind or Rank of Perſons, which made a very conſiderable Part of the Inhabitants, were from Time to Time Partakers of the Overthrow, without any Diſtinction made in divine Providence, and yet this was no Evidence at all of God's Diſpleaſure with any of them; then a being the Subjects of ſuch a Calamity could not be an Evidence of God's Wrath againſt any of the Inhabitants, to the Reaſon of *all Nations*, or any Nation, or ſo much as one Perſon.

PART

PART II.

Containing Obſervations on particular Parts of the *holy Scripture*, which prove the Doctrine of Original Sin.

CHAP. I.

Obſervations relating to Things contained in the three firſt Chapters of Geneſis, *with Reference to the Doctrine of Original Sin.*

SECT. I.

Concerning Original Righteouſneſs; *and whether our firſt Parents were created with Righteouſneſs or moral Rectitude of Heart?*

THE Doctrine of *Original Righteouſneſs*, or the Creation of our firſt Parents with holy Principles and Diſpoſitions, has a cloſe Connection, in ſeveral Reſpects, with the Doctrine of Original Sin. Dr. *T*— was ſenſible of this; and accordingly he ſtrenuouſly oppoſes this Doctrine, in his Book againſt Original Sin. And therefore in handling the Subject, I would in the firſt Place remove this Author's main Objection againſt this Doctrine; and then ſhew how the Doctrine may be inferr'd from the Account which *Moſes* gives us, in *the three firſt Chapters of Geneſis.*

Dr. *T*—*r*'s grand Objection againſt this Doctrine, which he abundantly inſiſts on, is this: That it is utterly inconſiſtent with the Nature of Virtue, that it

it ſhould be concreated with any Perſon; becauſe, if ſo, it muſt be by an Act of God's abſolute Power, without our Knowledge or Concurrence; and that moral Virtue, in its very Nature implieth the Choice and Conſent of the moral Agent, without which it cannot be Virtue and Holineſs: that a neceſſary Holineſs, is no Holineſs. So P. 179, 180. where he obſerves, "That *Adam* muſt exiſt, he "muſt be created, yea he muſt exerciſe Thought "and Reflection, before he was righteous." See alſo P. 250, 251. In P. 437. he ſays, "To ſay, "that God not only endowed *Adam* with a Capa-"city of being righteous, but moreover that "Righteouſneſs and true Holineſs were created "with him, or wrought into his Nature, at the "ſame Time he was made, is to affirm a Contra-"diction, or what is inconſiſtent with the very "Nature of Righteouſneſs." And in like Manner Dr. *Turnbull* in many Places inſiſts upon it, that it is neceſſary to the very Being of Virtue, that it be owing to our own Choice, and diligent Culture.

With Reſpect to this, I would obſerve, that it conſiſts in a Notion of Virtue quite inconſiſtent with the Nature of Things, and the common Notions of Mankind; and alſo inconſiſtent with Dr. *T—r*'s own Notions of Virtue. Therefore, if it be truly ſo, that to affirm that to be Virtue or Holineſs which is not the Fruit of preceding Thought, Reflection and Choice, is to affirm a Contradiction, I ſhall ſhew plainly, that for him to affirm otherwiſe is a Contradiction to himſelf.

In the firſt Place, I think it a Contradiction to the Nature of Things, as judged of by the common Senſe of Mankind. It is agreeable to the Senſe of the Minds of Men in all Nations and Ages, not only that the Fruit or Effect of a good Choice is virtuous, but the good Choice itſelf, from whence that

that Effect proceeds; yea, and not only ſo, but alſo the antecedent good Diſpoſition, Temper or Affection of Mind, from whence proceeds that good Choice, is virtuous. This is the general Notion, not that Principles derive their Goodneſs from Actions, but that Actions derive their Goodneſs from the Principles whence they proceed; and ſo that the Act of chuſing that which is good, is no further virtuous than it proceeds from a good Principle, or virtuous Diſpoſition of Mind. Which ſuppoſes, that a virtuous Diſpoſition of Mind may be before a virtuous Act of Choice; and that therefore it is not neceſſary that there ſhould firſt be Thought, Reflection and Choice, before there can be any virtuous Diſpoſition. If the Choice be firſt, before the Exiſtence of a good Diſpoſition of Heart, what ſignifies that Choice? There can, according to our natural Notions, be no Virtue in a Choice which proceeds from no virtuous Principle, but from meer Self-love, Ambition, or ſome animal Appetite. And therefore a virtuous Temper of Mind may be before a good Act of Choice, as a Tree may be before the Fruit, and the Fountain before the Stream which proceeds from it.

The following Things in Mr. *Hutcheſon*'s Enquiry concerning moral Good and Evil, are evidently agreeable to the Nature of Things, and the Voice of human Senſe and Reaſon. Sect. II. P. 132, 133.

" Every Action which we apprehend as either mo-
" rally good or evil, is always ſuppoſed to FLOW
" FROM ſome Affections towards ſenſitive Na-
" tures. And whatever we call Virtue or Vice, is
" either ſome ſuch Affection, or ſome Action
" CONSEQUENT UPON IT. —— All the
" Actions counted religious in any Country, are
" ſuppoſed by thoſe who count them ſo, to FLOW
" FROM ſome Affections towards the Deity: and
" whatever

" whatever we call ſocial Virtue, we ſtill ſuppoſe " to FLOW FROM Affections towards our Fel- " low-creatures. —— Prudence, if it is only em- " ployed in promoting private Intereſt, is never " imagined to be a Virtue." In theſe Things Dr. *Turnbull* expreſly agrees with Mr. *Hutcheſon*, who is his admired Author. *

If a virtuous Diſpoſition or Affection is before Acts that proceed from it, then they are before thoſe virtuous Acts of Choice which proceed from it. And therefore there is no Neceſſity that all virtuous Diſpoſitions or Affections ſhould be the Effect of Choice: and ſo no ſuch ſuppoſed Neceſſity can be a good Objection againſt ſuch a Diſpoſition's being natural, or from a Kind of Inſtinct, implanted in the Mind in its Creation. Agreeable to what Mr. *Hutcheſon* ſays (*Ibid.* Sect. III. P. 196, 197.) " I know not, ſays he, for what Reaſon ſome will " not allow that to be Virtue, which flows from " Inſtinct or Paſſions. But how do they help them- " ſelves? They ſay, Virtue ariſes from Reaſon. " What is Reaſon, but the Sagacity we have in " proſecuting any End? The ultimate End propo- " ſed by common Moraliſts, is the Happineſs of " the Agent himſelf. And this certainly he is de- " termined to purſue from Inſtinct. Now may not " another Inſtinct towards the Publick, or the " Good of others, be as proper a Principle of Vir- " tue, as the Inſtinct towards private Happineſs? " —— If it be ſaid, that Actions from Inſtinct are " not the Effect of Prudence and Choice, this Ob- " jection will hold full as ſtrongly againſt the Ac- " tions which flow from Self-love."

And if we conſider what Dr. *T.* declares as his own Notion of the Eſſence of Virtue, we ſhall find, what he ſo confidently and often affirms, of its being eſſential

* *Mor. Phil.* P. 112, — 115. P. 142. *et alibi paſſim.*

eſſential to all Virtue that it ſhould follow Choice and proceed from it, is no leſs repugnant to that, than it is to the Nature of Things, and the general Notions of Mankind. For 'tis his Notion, as well as Mr. *Hutcheſon*'s, that the Eſſence of Virtue lies in *good Affection*, and particularly in Benevolence or *Love:* as he very fully declares in theſe Words in his Key, * "That the Word that ſignifies Good-"neſs and Mercy, ſhould alſo ſignify moral Recti-"tude in general, will not ſeem ſtrange, if we con-"ſider that *Love* is the fulfilling of the Law. Good-"neſs according to the Senſe of Scripture, and the "Nature of Things, includes all *moral Rectitude*; "which, I reckon, may every Part of it, where it "is true and genuine, be reſolved into this *ſingle* "*Principle.*" If it be ſo indeed, then certainly no Act whatſoever can have *moral Rectitude*, but what proceeds from *this Principle*. And conſequently no Act of Volition or Choice can have any moral Rectitude, that takes Place before this Principle exiſts. And yet he moſt confidently affirms, that Thought, Reflection and Choice muſt go before Virtue, and that all Virtue or Righteouſneſs muſt be the Fruit of preceding Choice. This brings his Scheme to an evident Contradiction. For no Act of Choice can be virtuous but what proceeds from a Principle of Benevolence or *Love*; for he inſiſts that all genuine moral Rectitude, in every Part of it, is reſolved into this ſingle Principle: And yet the Principle of Benevolence itſelf, can't be virtuous, unleſs it proceeds from Choice; for he affirms that nothing can have the Nature of Virtue but what comes from Choice. So that virtuous Love, as the Principle of all Virtue, muſt go before virtuous Choice, and be the Principle or Spring of it; and yet virtuous Choice muſt go before virtuous Benevolence, and

* Marginal Note annexed to §. 326.

and be the Spring of that. If a virtuous Act of Choice goes before a Principle of Benevolence, and produces it, then this virtuous Act is ſomething diſtinct from that Principle which follows it, and is its Effect. So that here is at leaſt one Part of Virtue, yea the Spring and Source of all Virtue, *viz.* a virtuous Choice, that cannot be reſolved into that ſingle Principle of *Love.*

Here alſo it is worthy to be obſerved, that Dr. *T.* P. 128. ſays, *The Cauſe of every Effect, alone, is chargeable with the Effect it produceth, or which proceedeth from it:* And ſo he argues that if the Effect be bad, the Cauſe alone is ſinful. According to which Reaſoning, when the Effect is good, the Cauſe alone is righteous or virtuous; to the Cauſe is to be aſcribed all the Praiſe of the good Effect it produceth. And by the ſame Reaſoning it will follow, that if, as Dr. *T.* ſays, *Adam* muſt chuſe to be righteous, before he was righteous, and if it be eſſential to the Nature of Righteouſneſs or moral Rectitude, that it be the Effect of Choice, and hence a Principle of Benevolence, can't have moral Rectitude, unleſs it proceeds from Choice; then not to the Principle of Benevolence; which is the Effect, but to the foregoing Choice alone, is to be aſcribed all the Virtue or Righteouſneſs that is in the Caſe. And ſo, inſtead of all moral Rectitude, in every Part of it, being reſolved into that ſingle Principle of Benevolence, no moral Rectitude, in any Part of it, is to be reſolved into that Principle: But all is to be reſolved into the foregoing Choice, which is the Cauſe.

But yet it follows from theſe inconſiſtent Principles, there is no moral Rectitude or Virtue in the firſt Act of Choice, that is the Cauſe of all conſequent Virtue. This follows two Ways; 1. Becauſe every Part of Virtue lies in the benevolent Principle,

ple, which is the Effect; and therefore no Part of it can lie in the Cauſe. 2. The Choice of Virtue, as to the firſt Act at leaſt, can have no Virtue or Righteouſneſs at all, becauſe it don't proceed from any foregoing Choice. For Dr. *T.* inſiſts that a Man muſt firſt have Reflection and Choice, before he can have Righteouſneſs; and that it is eſſential to Holineſs, that it proceed from Choice. So that the firſt Choice of Holineſs, which Holineſs proceeds from, can have no Virtue at all, becauſe by the Suppoſition it don't proceed from Choice, being the firſt Choice. Hence if it be eſſential to Holineſs, that it proceeds from Choice, it muſt proceed from an unholy Choice; unleſs the firſt holy Choice can be before itſelf, or there be a virtuous Act of Choice before that which is firſt of all.

And with Reſpect to *Adam*, let us conſider how upon Dr. *T—r*'s Principles, it was poſſible he ever ſhould have any ſuch Thing as Righteouneſs, by any Means at all. In the State wherein God created him, he could have no ſuch Thing as Love to God, or any Love or Benevolence in his Heart. For if ſo, there would have been Original Righteouſneſs; there would have been *genuine moral Rectitude*; nothing would be wanting: For our Author ſays, *True genuine moral Rectitude, in every Part of it, is to be reſolved into this ſingle Principle.* But if he were wholly without any ſuch Thing as Love to God, or any virtuous Love, how ſhould he come by Virtue? The Anſwer doubtleſs will be, By Act of Choice: he muſt firſt chuſe to be virtuous. But what if he did chuſe to be virtuous? It could not be from Love to God, or any virtuous Principle, that he choſe it; for, by the Suppoſition, he has no ſuch Principle in his Heart: And if he chuſes it without ſuch a Principle, ſtill, according to this Author, there is no Virtue in his Choice; for all Virtue, he

ſays,

ſays, is to be reſolved into that ſingle Principle of Love. Or will he ſay, there may be produced in the Heart a virtuous Benevolence by an Act or Acts of Choice, that are not virtuous? But this don't conſiſt with what he implicitly aſſerts, That to the Cauſe alone is to be aſcribed what is in the Effect. So that there is no Way can poſſibly be deviſed, in Conſiſtence with Dr. *T—r*'s Scheme, in which *Adam* ever could have any Righteouſneſs, or could ever either obtain any Principle of Virtue, or perform any one virtuous Act.

Theſe confuſed inconſiſtent Aſſertions, concerning Virtue and moral Rectitude, ariſe from the abſurd Notions in Vogue, concerning *Freedom of Will*, as if it conſiſted in the Will's *Self-determining Power*, ſuppoſed to be neceſſary to moral Agency, Virtue and Vice. The Abſurdities of which, with the Grounds of theſe Errors, and what the Truth is reſpecting theſe Matters, with the Evidences of it, I have, according to my Ability, fully and largely conſidered, in my *Enquiry* on that Subject; to which I muſt refer the Reader, that deſires further Satisfaction, and is willing to give himſelf the Trouble of reading that Diſcourſe.

Having conſidered this great Argument, and pretended Demonſtration of Dr. *T—r*'s againſt original Righteouſneſs; I proceed to the *Proofs* of the Doctrine. And in the firſt Place, I would conſider, whether there be not Evidence of it in the *three firſt* Chapters of *Geneſis*: Or, whether the Hiſtory there delivered, don't lead us to ſuppoſe, that our *firſt Parents* were created in a State of moral Rectitude and Holineſs.

I. This Hiſtory leads us to ſuppoſe, *Adam*'s Sin, with Relation to the forbidden Fruit, was the *firſt* Sin he committed. Which could not have been, had he not always, till then, been perfectly righteous,

ous, righteous from the firſt Moment of his Exiſtence; and conſequently, created or brought into Exiſtence righteous. In a moral Agent, ſubject to moral Obligations, it is the ſame Thing, to be perfectly *innocent*, as to be perfectly *righteous*. It muſt be the ſame, becauſe there can no more be any *Medium* between Sin and Righteouſneſs, or between being right and being wrong, in a moral Senſe, than there can be a Medium between ſtreight and crooked, in a natural Senſe. *Adam* was brought into Exiſtence capable of acting immediately, as a moral Agent; and therefore he was immediately under a Rule of *right* Action: he was obliged as ſoon as he exiſted, to *act right*. And if he was obliged to act right as ſoon as he exiſted, he was obliged even then to be *inclined* to act right. Dr. *T.* ſays, P. 442. "*Adam* could "not *ſin* without a ſinful *Inclination*:" * And, juſt for the ſame Reaſon, he could not do *right*, without an Inclination to right Action. And as he was obliged to act right from the firſt Moment of his Exiſtence, and did do ſo, till he ſinned in the Affair of the forbidden Fruit, he muſt have an Inclination or Diſpoſition of Heart to do right the firſt Moment of his Exiſtence; and that is the ſame as to be created, or brought into Exiſtence, with an Inclination to right Action, or, which is the ſame Thing, a virtuous and holy Diſpoſition of Heart.

Here

* This is doubtleſs true; for although there was no natural ſinful inclination in *Adam*, yet an Inclination to that Sin of eating the forbidden Fruit, was begotten in him by the Deluſion and Error he was led into; and this Inclination to eat the forbidden Fruit, muſt precede his actual Eating.

Here it will be in vain to ſay, 'tis true, that it was *Adam*'s Duty to have a good Diſpoſition or Inclination as ſoon as it was poſſible to be obtained, in the Nature of Things: but as it could not be without *Time* to eſtabliſh ſuch an Habit, which requires antecedent Thought, Reflexion, and repeated right Action; therefore all that *Adam* could be obliged to in the firſt Place, was to reflect and conſider Things in a right Manner, and apply himſelf to right Action, in order to obtain a right Diſpoſition. For, this ſuppoſes, that even this Reflexion and Conſideration, which he was obliged to, was *right Action.* Surely he was obliged to it no otherwiſe than as a Thing that was *right:* And therefore he muſt have an *Inclination* to this right Action immediately, before he could perform thoſe firſt right Actions. And as the Inclination to them ſhould be right, the Principle or Diſpoſition from which he performed even theſe Actions, muſt be good. Otherwiſe, the Actions would not be right in the Sight of him who looks at the Heart; nor would they anſwer the Man's Obligations, or be a doing his Duty, if he had done them for ſome ſiniſter End, and not from a Regard to God and his Duty. Therefore there muſt be a Regard to God and his Duty implanted in him at his firſt Exiſtence: Otherwiſe, 'tis certain, he would have done nothing from a Regard to God and his Duty; no, not ſo much as to reflect and conſider, and try to obtain ſuch a Diſpoſition. The very Suppoſition of a *Diſpoſition* to right Action being firſt obtained by repeated right *Action*, is groſly inconſiſtent with itſelf: For it ſuppoſes a Courſe of right Action, *before* there is a Diſpoſition to perform any right Action.

Theſe are no invented Quibbles, or Sophiſms. If God expected of *Adam* any Obedience or Duty to him at all, when he firſt made him, whether it was

in reflecting, conſidering, or any Way exerting the Faculties he had given him, then God expected he ſhould immediately exerciſe Love and Regard to him. For how could it be expected, that *Adam* ſhould have a ſtrict and perfect Regard to God's Commands and Authority, and his Duty to him, when he had no Love nor Regard to him in his Heart, nor could it be expected he ſhould have any? If *Adam* from the Beginning did his Duty to God, and had more Reſpect to the Will of his Creator, than to other Things, and as much Reſpect to him as he ought to have; then from the Beginning he had a ſupreme and perfect Reſpect and Love to God: And if ſo, he was created with ſuch a Principle. There is no avoiding the Conſequence. Not only external Duties, but internal Duties, ſuch as ſummarily conſiſt in Love, muſt be immediately required of *Adam*, as ſoon as he exiſted, if any Duty at all was required. For 'tis moſt apparently abſurd, to talk of a ſpiritual Being, with the Faculties of Underſtanding and Will, being required to per-external Duties, without internal. Dr. *T.* himſelf obſerves, that Love is the fulfilling of the Law, and that *all moral Rectitude, even every Part of it, muſt be reſolved into that ſingle Principle.* Therefore, if any morally right Act at all, Reflexion, Conſideration, or any Thing elſe, was required of *Adam* immediately, on his firſt Exiſtence, and was performed as required; then he muſt, the firſt Moment of his Exiſtence, have his Heart poſſeſſed of that Principle of divine Love; which implies the whole of moral Rectitude in every Part of it, according to our Author's own Doctrine; and ſo the whole of moral Rectitude or Righteouſneſs muſt begin with his Exiſtence: which is the Thing taught in the Doctrine of original Righteouſneſs.

And

And let us conſider how it could be otherwiſe, than that *Adam* was always, in every Moment of his Exiſtence, obliged to exerciſe ſuch Regard or Reſpect of Heart towards every Object or Thing, as was agreeable to the apparent Merit of that Object. For Inſtance, would it not at any Time have been a becoming Thing in *Adam*, on the Exhibition to his Mind of God's infinite Goodneſs to him, for him to have exerciſed anſwerable Gratitude; and the contrary have been unbecoming and odious? And if ſomething had been preſented to *Adam*'s View, tranſcendently amiable in itſelf, as for Inſtance, the glorious Perfection of the divine Nature, would it not have become him to love, reliſh and delight in it? would not ſuch an Object have merited this? and if the View of an Object ſo amiable in itſelf did not affect his Mind with Complacence, would it not, according to the plain Dictates of our Underſtanding, have ſhown an unbecoming Temper of Mind? To ſay, that he had not had Time, by Culture, to form and eſtabliſh a good Diſpoſition or Reliſh, is not what would have taken off the Diſagreeableneſs and Odiouſneſs of the Temper. And if there had been never ſo much Time, I do not ſee, how it could be expected he ſhould improve it aright, in order to obtain a good Diſpoſition, if he had not already ſome good Diſpoſition to engage him to it.

That belonging to the Will and Diſpoſition of the Heart, which is in itſelf either odious or amiable, unbecoming or decent, always would have been *Adam*'s Virtue or Sin, at any Moment of his Exiſtence; if there be any ſuch Thing as Virtue or Vice; by which nothing can be meant, but that in our moral Diſpoſition and Behaviour, which is becoming or unbecoming amiable or odious.

Human Nature muſt be created with ſome Diſpoſitions; a Diſpoſition to reliſh ſome Things as good and amiable, and to be averſe to other Things as odious and diſagreeable. Otherwiſe, it muſt be without any ſuch Thing as Inclination or Will. It muſt be perfectly indifferent, without Preference, without Choice or Averſion towards any Thing, as agreeable or diſagreeable. But if it had any concreated Diſpoſitions at all, they muſt be either right or wrong, either agreeable or diſagreeable to the Nature of Things. If Man had at firſt the higheſt Reliſh of thoſe Things that were moſt excellent and beautiful, a Diſpoſition to have the quickeſt and higheſt Delight in thoſe Things that were moſt worthy of it, then his Diſpoſitions were morally right and amiable, and never can be decent and excellent in a higher Senſe. But if he had a Diſpoſition to love moſt thoſe Things that were inferior and leſs worthy, then his Diſpoſitions were vicious. And 'tis evident there can be no Medium between theſe.

II. This Notion of *Adam*'s being created without a Principle of Holineſs in his Heart, taken with the reſt of Dr. *T——r*'s Scheme, is inconſiſtent with what the Hiſtory in the Beginning of *Geneſis* leads us to ſuppoſe of the great Favours and Smiles of Heaven, which *Adam* enjoyed, while he remained in Innocency. The *Moſaic* Account ſuggeſts to us, that till *Adam* ſinned, he was in happy Circumſtances, ſurrounded with Teſtimonies and Fruits of God's Favour. This is implicitly owned by Dr. *T.* when he ſays, p. 252. "That in the Diſpen-
"ſation our firſt Parents were under, before the
"Fall, they were placed in a Condition proper to
"engage their Gratitude, Love and Obedience."
But it will follow on our Author's Principles, that *Adam* while in Innocency, was placed in far worſe Circum-

Circumſtances, than he was in after his Diſobedience, and infinitely worſe than his Poſterity are in; under unſpeakably greater Diſadvantages for the avoiding Sin, and the Performance of Duty. For by his Doctrine *Adam*'s Poſterity come into the World with their Hearts as free from any Propenſity to Sin as he, and he was made as deſtitute of any Propenſity to Righteouſneſs as they: And yet God, in Favour to them, does great Things to reſtrain them from Sin, and excite them to Virtue, which he never did for *Adam* in Innocency, but laid him, in the higheſt Degree, under contrary Diſadvantages. God, as an Inſtance of his great Favour, and Fatherly Love to Man, ſince the Fall, has denied him the Eaſe and Pleaſures of Paradiſe, which gratified and allured his Senſes, and bodily Appetites; that he might diminiſh his Temptations to Sin: And as a ſtill greater Means to reſtrain from Sin, and promote Virtue, has ſubjected him to Labour, Toil and Sorrow in the World: And not only ſo, but as a Means to promote his ſpiritual and eternal Good far beyond this, has doom'd him to Death: And when all this was found inſufficient, he, in further Proſecution of the Deſigns of his Love, ſhortened Men's Lives exceedingly, made them twelve or thirteen Times ſhorter than in the firſt Ages. And yet this, with all the innumerable Calamities, which God in great Favour to Mankind has brought on the World, whereby their Temptations are ſo vaſtly cut ſhort, and the Means and Inducements to Virtue heaped one upon another, to ſo great a Degree, all have proved inſufficient, now for ſo many Thouſand Years together, to reſtrain from Wickedneſs in any conſiderable Degree; innocent human Nature, all along, coming into the World with the ſame Purity and harmleſs Diſpoſitions that our firſt Parents had in Paradiſe. What vaſt Diſadvantages in-

deed then muſt *Adam* and *Eve* be in, that had no more in their Nature to keep them from Sin, or incline them to Virtue, than their Poſterity, and yet were without all theſe additional and extraordinary Means! not only without ſuch exceeding great Means as we now have, when our Lives are made ſo very ſhort, but having vaſtly leſs Advantages than their Antediluvian Poſterity, who to prevent their being wicked, and to make them good, had ſo much Labour and Toil, Sweat and Sorrow, Briars and Thorns, with a Body gradually decaying and returning to the Duſt; when our firſt Parents had the extreme Diſadvantage of being placed in the midſt of ſo many and exceeding great Temptations; not only without Toil or Sorrow, Pain or Diſeaſe, to humble and mortify them, and a Sentence of Death to wean them from the World, but in the midſt of the moſt exquiſite and alluring ſenſitive Delights, the Reverſe in every Reſpect, and to the higheſt Degree of that moſt gracious State of requiſite Means, and great Advantages, which Mankind now enjoy! If Mankind now under theſe vaſt Reſtraints, and great Advantages, are not reſtrained from general, and as it were univerſal Wickedneſs, how could it be expected that *Adam* and *Eve*, created with no better Hearts than Men bring into the World now, and deſtitute of all theſe Advantages, and in the midſt of all contrary Diſadvantages, ſhould eſcape it?

Theſe Things are not agreeable to *Moſes*'s Account; which repreſents an happy State of peculiar Favours and Bleſſings before the Fall, and the Curſe coming afterwards: But according to this Scheme, the Curſe was before the Fall, and the great Favours and Teſtimonies of Love followed the Apoſtacy. And the Curſe before the Fall muſt be a Curſe with a Witneſs, being to ſo high a Degree the Reverſe

Reverſe of ſuch Means, Means ſo neceſſary for ſuch a Creature as innocent Man, and in all their Multitude and Fulneſs proving too little. Paradiſe therefore muſt be a meer Deluſion! There was indeed a great Shew of Favour, in placing Man in the midſt of ſuch Delights. But this delightful Garden, it ſeems, with all its Beauty and Sweetneſs, was in its real Tendency worſe than the Apples of *Sodom*: It was but a meer Bait (God forbid the Blaſphemy) the more effectually enticing by its Beauty and deliciouſneſs, to *Adam*'s eternal Ruin; which might be the more expected to be fatal to him, ſeeing that he was the firſt Man that ever exiſted, having no Superiority of Capacity to his Poſterity, and wholly without the Advantage of the Obſervations, Experiences and Improvements of preceding Generations; which his Poſterity have.

I proceed now to take notice of an Additional Proof of the Doctrine we are upon, from another Part of the holy Scripture. A very clear Text for *original Righteouſneſs* is that in Eccleſ. vii. 29. *Lo this only have I found, that God made Man upright; but they have ſought out many Inventions.*

It is an Obſervation of no Weight, which Dr. *T.* makes on this Text, that the Word *Man* is commonly uſed to ſignify Mankind in general, or Mankind collectively taken. It is true, it often ſignifies the Species of Mankind: but then it is uſed to ſignify the Species with regard to its Duration and *Succeſſion* from its Beginning, as well as with regard to its *Extent*. The Engliſh Word *Mankind* is uſed to ſignify the Species: but what if it be ſo? Would it be an improper or unintelligible Way of Speaking, to ſay, that when God firſt made *Mankind*, he placed them in a pleaſant Paradiſe (meaning in their firſt Parents) but now they live in the Midſt of Briars and Thorns? And 'tis certain, that to

ſpeak of God's making Mankind in ſuch a Meaning, *viz.* his giving the Species an Exiſtence in their firſt Parents, at the Creation of the World, is agreeable to the Scripture-Uſe of ſuch an Expreſſion. As in Deut. iv. 32. *Since the Day that God* CREATED *MAN upon the Earth.* Job. xx. 4. *Knoweſt thou not this of old, ſince MAN was placed upon the Earth.* Iſai. xlv. 12. *I have made the Earth, and CREATED MAN upon it: I, even my Hands, have ſtretched out the Heavens.* Jer. xxvii. 5. *I HAVE MADE the Earth, the MAN and the Beaſt that are upon the Ground, by my great Power.* All theſe Texts ſpeak of God's *making Man*, by the Word, *Man*, ſignifying the Species of Mankind; and yet they all plainly have Reſpect to God's making Man *at firſt*, when God *made the Earth, and ſtretched out the Heavens*, and created the firſt Parents of Mankind. In all theſe Places the ſame Word *Adam* is uſed, as here in *Eccleſiaſtes*; and in the laſt of them, uſed with *He emphaticum*, as it is here; tho' Dr. *T.* omits it, when he tells us, he gives us a Catalogue of all the Places of Scripture, where the Word is uſed. And it argues, nothing to the Doctor's Purpoſe, that the Pronoun, *They*, is uſed. THEY *have ſought out many Inventions.* Which is properly applied to the Species, which God made at firſt upright: God having begun the Species with more than one, and it being continued in a Multitude. As Chriſt ſpeaks of the two Sexes, in the Relation of Man and Wife, as continued in ſucceſſive Generations. Matth. xix. 4. *He that MADE THEM at the Beginning, made them Male and Female*; having Reference to *Adam* and *Eve.*

No leſs impertinent, and alſo very unfair is his Criticiſm on the Word *Jaſhar*, tranſlated *Upright.* Becauſe the Word ſometimes ſignifies *Right*, he would

would from thence infer, that it do not properly ſignify a moral Rectitude even when uſed to expreſs the Character of moral Agents. He might as well inſiſt, that the Engliſh Word *Upright*, ſometimes, and in its moſt original Meaning, ſignifying *right up*, or in an erect Poſture, therefore it do not properly ſignify any moral Character, when applied to moral Agents: And indeed leſs unreaſonably; for 'tis known, that in the *Hebrew* Language, in a peculiar Manner, moſt Words uſed to ſignify moral and ſpiritual Things, are taken from Things external and natural. The Word *Jaſhar* is uſed, as applied to moral Agents, or to the Words and Actions of ſuch (If I have not miſ-reckoned *) about 110 Times in Scripture; and about an 100 of them, without all Diſpute, to ſignify Virtue, or moral Rectitude, (tho' Dr. *T.* is pleaſed to ſay, the Word do not generally ſignify a moral Character;) and for the moſt Part it ſignifies *true Virtue*, or Virtue in ſuch a Senſe, as diſtinguiſhes it from all falſe Appearances of Virtue, or what is only Virtue in ſome Reſpects, but not truly ſo in the Sight of God. It is uſed at leaſt 80 Times in this Senſe. And ſcarce any Word can be found in the *Hebrew* Language more ſignificant of this. It is thus uſed conſtantly in *Solomon*'s Writings (where 'tis often found) when uſed to expreſs a Character or Property of moral Agents. And it is beyond all Controverſy, that he uſes it in this Place in the viith of *Eccleſ.* to ſignify a moral Rectitude, or Character of real Virtue and Integrity. For the wiſe Man, in this Context, is ſpeaking of Men with reſpect to their moral Character, enquiring into the Corruption and Depravity of

* Making Uſe of *Buxtorf*'s Concordance, which according to the Author's profeſs'd Deſign, directs to all the Places where the Word is uſed.

Mankind (as is confeſſed p. 184.) and he here declares, he had not found more than one among a Thouſand, of the right Stamp, truly and thoroughly virtuous and upright: which appeared a ſtrange Thing! But in this Text, he clears God, and lays the Blame to Man: Man was not made thus at firſt. He was made of the right Stamp, altogether good in his Kind (as all other Things were) truly and thoroughly virtuous, as he ought to be; *But they have ſought out many Inventions.* Which laſt Expreſſion ſignifies Things ſinful, or morally evil; as is confeſſed, p. 185. And this Expreſſion, uſed to ſignify thoſe moral Evils he found in Man, which he ſets in Oppoſition to the Uprightneſs Man was made in, ſhews, that by Uprightneſs he means the moſt true and ſincere Goodneſs. The Word rendered *Inventions*, moſt naturally and aptly ſignifies the ſubtil Devices, and crooked deceitful Ways of Hypocrites, wherein they are of a Character contrary to Men of Simplicity and godly Sincerity; who, tho' wiſe in that which is good, are ſimple concerning Evil. Thus the ſame wiſe Man in Prov. xii. 2. ſets a truly good Man in Oppoſition to a Man of *wicked Devices*, whom God will condemn. *Solomon* had Occaſion to obſerve many who put on an artful Diſguiſe and fair Shew of Goodneſs; but on ſearching thoroughly, he found very few truly upright. As he ſays, Prov. xx. 6. *Moſt Men will proclaim every one his own Goodneſs: but a faithful Man who can find?* So that it is exceeding plain, that by Uprightneſs, in this Place in *Eccleſiaſtes*, *Solomon* means true moral Goodneſs.

What our Author urges concerning *many Inventions* being ſpoken of, whereas *Adam*'s eating the forbidden Fruit was but *one Invention*, is of as little Weight as the reſt of what he ſays on this Text. For the many Luſts and Corruptions of Mankind, ap-

appearing in innumerable Ways of ſinning, are all the Conſequence of that Sin. The great Corruption Men are fallen into by the original Apoſtacy, appears in the Multitude of wicked Ways they are inclined to. And therefore theſe are properly mentioned as the Fruits and Evidences of the Greatneſs of that Apoſtacy and Corruption.

SECT. II.

Concerning the Kind of Death, threatened to our firſt Parents, if they ſhould eat of the forbidden Fruit.

DR. *T.* in his Obſervations on the three firſt Chapters of *Geneſis*, ſays, p. 7. "The "Threatening to Man in Caſe of Tranſgreſſion "was, that he ſhould ſurely die.——Death is the "loſing of Life. Death is oppos'd to Life, and "muſt be underſtood according to the Nature of "that Life, to which it is oppoſed. Now the "Death here threatened can, with any certain-"ty, be oppoſed only to the Life God gave *Adam*, "when he created him, ver. 7. Any Thing be-"ſides this muſt be pure Conjecture, without ſolid "Foundation."

To this I would ſay; 'Tis true, *Death is oppoſed to Life, and muſt be underſtood according to the Nature of that Life, to which it is oppoſed:* but does it therefore follow, that nothing can be meant by it but the *Loſs* of Life? Miſery is oppoſed to Happineſs, and Sorrow is in Scripture often oppoſed to Joy: but can we conclude from thence, that nothing is meant in Scripture by Sorrow, but the *Loſs of Joy*? Or that there is no more in Miſery, than the *Loſs* or Abſence of Happineſs? And if it be ſo,

ſo, that the Death threatened to *Adam* can, with Certainty, be oppoſed only to the Life *given to* Adam, *when God created him*; I think, a State of perfect, perpetual and hopeleſs Miſery is properly oppoſed to that State *Adam was in, when God created him.* For I ſuppoſe, it will not be denied, that the Life *Adam* had, was truly a *happy* Life; happy in perfect Innocency, in the Favour of his Maker, ſurrounded with the happy Fruits and Teſtimonies of his Love: and I think it has been proved, that he alſo was happy in a State of perfect Righteouſneſs. And nothing is more manifeſt, than that it is agreeable to a very common Acceptation of the Word, *Life*, in Scripture, that it be underſtood as ſignifying a State of excellent and happy Exiſtence. Now that which is moſt oppoſite to *that Life* and State Adam *was created in*, is a State of total confirmed Wickedneſs, and perfect hopeleſs Miſery, under the divine Diſpleaſure and Curſe; not excluding temporal Death or the Deſtruction of the Body, as an Introduction to it.

And beſides, that which is much more evident, than any Thing Dr. *T.* ſays on this Head, is this, *viz* That the *Death*, which was to come on *Adam* as the *Puniſhment* of his *Diſobedience*, was oppoſed to that *Life* which he would have had as the *Reward* of his *Obedience*, in Caſe he had not ſinned. *Obedience* and *Diſobedience* are Contraries: And the *Threatenings* and *Premiſes*, that are Sanctions of a Law, are ſet in direct Oppoſition: and the *promiſed Rewards*, and *threatened Puniſhments*, are what are moſt properly taken as each others Oppoſites. But none will deny, that the Life which would have been *Adam*'s *Reward*, if he had perſiſted in Obedience, was *eternal Life.* And therefore we argue juſtly, that the Death which *ſtands oppoſed to that Life* (Dr. *T.* himſelf being Judge, p. 396.)

396.) *is manifeſtly eternal Death, a Death widely different from the Death we now die,* —— to uſe his own Words. If *Adam*, for his perſevering *Obedience*, was to have had *everlaſting Life and Happineſs*, in *perfect Holineſs*, *Union* with his Maker, and *Enjoyment of his Favour*, and this was the Life which was to be confirmed by the Tree of Life; then doubtleſs the Death threatened in Caſe of Diſobedience, which ſtands in direct Oppoſition to this, was a being given over to *everlaſting Wickedneſs and Miſery*, in *Separation* from God and in *enduring his Wrath*.

And it may with the greateſt Reaſon be ſuppoſed, that when God firſt made Mankind, and made known to them the Methods of his moral Government towards them, in the Revelation he made of himſelf to the natural Head of the whole Species; and let him know, that Obedience to him was expected as his Duty; and inforced this Duty with the Sanction of a threatened Puniſhment, called by the Name of *Death*; I ſay, we may with the greateſt Reaſon ſuppoſe in ſuch a Caſe, that by *Death* was meant that ſame Death which God eſteemed to be the moſt proper Puniſhment of the Sin of Mankind, and which he ſpeaks of under that Name, throughout the Scripture, as the proper Wages of the Sin of Man, and was always from the Beginning underſtood to be ſo in the Church of God. It would be ſtrange indeed, if it ſhould be otherwiſe. It would have been ſtrange, if when the Law of God was firſt given, and inforced by the Threatening of a Puniſhment, nothing at all had been mentioned of that great Puniſhment, ever ſpoken of under the Name of *Death* (in the Revelations which he has given to Mankind from Age to Age) as the proper Puniſhment of the Sin of Mankind. And it would be no leſs ſtrange, if when the Puniſhment which was mentioned and threatened

on

on that Occaſion, was called by the ſame Name, even Death, yet we muſt not underſtand it to mean the ſame Thing, but ſomething infinitely diverſe, and infinitely more inconſiderable.

But now, let us conſider what that Death is, which the Scripture ever ſpeaks of as the proper Wages of the Sin of Mankind, and is ſpoken of as ſuch by God's Saints in all Ages of the Church, from the firſt Beginning of a written Revelation, to the Concluſion of it. I will begin with the New-Teſtament. When the Apoſtle *Paul* ſays, Rom. vi. 23. *The Wages of Sin is* Death, Dr. *T.* tells us, p. 396. that *this means eternal Death, the ſecond Death, a Death widely different from the Death we now die.* The ſame Apoſtle ſpeaks of Death as the proper Puniſhment due for Sin, in Rom. vii. 5. and Chap. viii. 13, 2 Cor. iii. 7. 1 Cor. xv. 56. In all which Places, Dr. *T.* himſelf ſuppoſes the Apoſtle to intend eternal Death.* And when the Apoſtle *James* ſpeaks of Death, as the proper Reward, Fruit and End of Sin, Jam. i. 15. *Sin, when it is finiſhed, bringeth forth Death :* 'tis manifeſt, that our Author ſuppoſes eternal Deſtruction to be meant ‖. And the Apoſtle *John*, agreeable to Dr. *T—r*'s Senſe, ſpeaks of the ſecond Death, as that which Sin unrepented of will bring all Men to at laſt. Rev. xx. 6, 14. and xxi. 8. and Chap. ii. 11. In the ſame Senſe the Apoſtle *John* uſes the Word in his 1ſt Epiſtle, Chap. iii. 14. *We*

* See p. 78. Note on Rom. vii. 5. and Note on ver. 6. Note on Rom. v. 20. Note on Rom. vii. 8.

‖ By comparing what he ſays, p. 126. with what he often ſays of that Death and Deſtruction which is the Demerit and End of perſonal Sin, which he ſays is the *ſecond Death*, or *eternal Deſtruction.*

We know, that we have paſſed from Death *to Life, becauſe we love the Brethren: He that hateth his Brother, abideth in* Death. In the ſame Manner Chriſt uſed the Word from Time to Time, when he was on Earth, and ſpake concerning the Puniſhment and Iſſue of Sin. Joh. v. 24. *He that heareth my Word, and believeth,* &c. *hath everlaſting Life; and ſhall not come into Condemnation: but is paſſed from* Death *to Life.* Where, according to Dr. *T—r*'s own Way of arguing, it cannot be the Death which we now die, that Chriſt ſpeaks of, but eternal Death, becauſe it is ſet in Oppoſition to everlaſting Life. Joh. vi. 50. *This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not* die. Chap. viii. 51. *Verily, verily, I ſay unto you, If a Man keep my Saying, he ſhall never ſee* Death. Chap. xi. 26. *And whoſoever liveth and believeth in me, ſhall never die.* In which Places, 'tis plain, Chriſt do not mean that Believers ſhall never ſee temporal Death. See alſo Matth. x. 29. and Luke x. 28. In like Manner, the Word was commonly uſed by the Prophets of old, when they ſpeak of Death as the proper End and Recompence of Sin. So, abundantly by the Prophet *Ezekiel*, Ezek. iii. 18. *When I ſay unto the wicked Man, Thou ſhalt ſurely* die. In the Original, *Dying thou ſhalt die.*——The ſame Form of Expreſſion, which God uſed in the Threatening to *Adam*. We have the ſame Words again, Chap. xxxiii. 18. ——In Chap. xviii. 4. it is ſaid, *The Soul that ſinneth, it ſhall* die. To the like Purpoſe are Chap. iii. 19, 20. and xviii. 4, 5, 10, 14, 17, 18, 19, 20, 21, 24, 26, 28. Chap. xxxiii. 8, 9, 12, 13, 14, 19, 20. And that temporal Death is not meant in theſe Places, is plain, becauſe it is promiſed moſt abſolutely that the Righteous ſhall not die the Death ſpoken of. Chap. xvii. 21. *He ſhall ſurely live, he*

ſhall

shall not die. So Ver. 9, 17, 19 and 22. and Chap. iii. 21. And 'tis evident, the Prophet *Jeremiah* uses the Word in the same Sense; Jer. xxxi. 30. *Every one shall* die *for his own Iniquity.* And the same Death is spoken of by the Prophet *Isaiah.* Isai. xi. 4. *With the Breath of his Lips shall he* slay *the Wicked.* See also Chap. lxi. 16. with Ver. 24. ——*Solomon*, who we must suppose was thoroughly acquainted with the Sense in which the Word was used by the Wise, and by the Ancients, continually speaks of Death as the proper Fruit, Issue and Recompence of Sin, using the Word only in this Sense. Chap. xi. 19. *As Righteousness tendeth to* Life, *so he that pursueth Evil, pursueth it to his own* Death. So Chap. xviii. 32. x. 21. xiv. 12. xix. 16. i. 18, 32. i. 18. v. 5, 6, 23. vii. 22, 26, 27. ix. 18. xi. 19. xv. 10. xviii. 21. xxi. 16. and xxiii. 13, 14. In these Places, he cannot mean temporal Death; for he often speaks of it as a Punishment of the Wicked, wherein the Righteous shall certainly be distinguished from them: as in Prov. xii. 28. *In the Way of Righteousness is Life, and in the Pathway thereof is no* Death. So in Chap. x. 2.——xi. 4.—xiii. 14.——xiv. 27. and many other Places. But we find, this same Wiseman observes, that as to temporal Death, and temporal Events in general; there is no Distinction, but that they happen alike to good and bad. Eccl. ii. 14, 15, 16.——viii. 14. and ix. 2, 3. His Words are remarkable in Eccl. vii. 15. *There is a just Man that* perisheth *in his Righteousness; and there is a wicked Man that* prolongeth his Life *in his Wickedness.*——So we find, *David* in the Book of Psalms uses the Word *Death* in the same Sense, when he speaks of it as the proper Wages and Issue of Sin. Psal. xxxiv. 21. *Evil shall* slay *the Wicked.*

Wicked. He ſpeaks of it as a certain Thing, Pſal. cxxxix. 19. *Surely thou wilt ſlay the Wicked, O God.* And he ſpeaks of it as a Thing wherein the Wicked are diſtinguiſhed from the Righteous, Pſal. lxix. 28. *Let them be blotted out of the Book of the* Living, *and not to be written with the Righteous.*—And thus we find the Word Death uſed in the *Pentateuch*, or Books of *Moſes*; in which Part of the Scripture it is, that we have the Account of the Threatening of Death to *Adam*. When Death, in theſe Books, is ſpoken of as the proper Fruit and appointed Reward of Sin, it is to be underſtood of eternal Death. So Deut. xxx. 15. *See, I have ſet before thee this Day,* Life *and Good, and* Death *and Evil.* Ver. 19. *I call Heaven and Earth to Record this Day againſt you, that I have ſet before you Life and Death, Bleſſing and Curſing.* The Life that is ſpoken of here, is doubtleſs the ſame that is ſpoken of in Lev. xviii. 5. *Ye ſhall therefore keep my Statutes and my Judgments, which if a Man do, he ſhall live in them.* This the Apoſtle underſtands of *eternal Life*; as is plain by Rom. x. 5. and Gal. iii. 12. ——But that the Death threatened for Sin in the Law of *Moſes*, meant eternal Death, is what Dr. *T.* abundantly declares So in his Note on Rom. v. 20. *Such a Conſtitution the Law of* Moſes *was, ſubjecting thoſe who were under it to Death for every Tranſgreſſion; meaning by Death ETERNAL DEATH.* Theſe are his Words. The like he aſſerts in many other Places. When it is ſaid, in the Place now mentioned, *I have ſet before thee* Life and Death, *Bleſſing and Curſing*, without Doubt the ſame *Bleſſing and Curſing* is meant which God had already ſet before them with ſuch Solemnity, in the 27th and 28th Chapters; where we have the Sum of the Curſes in thoſe laſt Words of the 27th Chapter, *Curſed is every one, which confirmeth not all the Words of this Law to do them.*

Which

Which the Apoſtle ſpeaks of as a Threatening of eternal Death; and with him Dr. *T.* himſelf.* In this Senſe alſo *Job* and his Friends, ſpake of *Death*, as the Wages and End of Sin, who lived before any written Revelation, and had their Religion and their Phraſeology about the Things of Religion from the Antients.

If any ſhould inſiſt upon it as an Objection againſt ſuppoſing that Death was intended to ſignify eternal Death in the Threatening to *Adam*, that this Uſe of the Word is figurative: tho' this ſhould be allowed, yet it is by no Means ſo figurative as many other Phraſes uſed in the Hiſtory contained in theſe three Chapters: As when it is ſaid, *God ſaid, Let there be Light*; *God ſaid, Let there be a Firmament*, &c. as tho' God ſpake ſuch Words with a Voice. So when it is ſaid, *God* called *the Light Day*: *God* called *the Firmament, Heaven*, &c. *God* reſted on *the ſeventh Day*; as tho' he had been weary, and then reſted. *And when it is ſaid, They heard the* Voice of God walking; as tho' the Deity had two Feet, and took Steps on the Ground. Dr. *T.* ſuppoſes, that when it is ſaid of *Adam* and *Eve*, *Their Eyes were opened, and they ſaw that they were naked*; by the Word, *naked*, is meant a *State of Guilt*. (p. 12.) Which Senſe of the Word, *naked*, is much further from the common Uſe of the Word, than the ſuppoſed Senſe of the Word *Death*. So this Author ſuppoſes the Promiſe concerning the Seed of the Woman's *bruiſing the Serpent's Head*, while the Serpent ſhould *bruiſe his Heel*, is to be underſtood of *the Meſſiah's deſtroying the Power and*

* Note on Rom. v. 20. In his Exp. on Rom. p. 371, 373, 374, 376. There in p. 371, he ſays expreſly, "The Law of *Moſes* ſubjected thoſe who were under it to Death; meaning by Death, eternal Death."

and Sovereignty of the Devil, and receiving ſome ſlight Hurt from Him, (p. 15, 16) which makes the Sentence full of Figures, vaſtly more beſide the common Uſe of Words. And why might not God deliver Threatenings to our firſt Parents in figurative Expreſſions, as well as Promiſes?—Many other ſtrong Figures are uſed in theſe Chapters.

But indeed, there is no Neceſſity of ſuppoſing the Word *Death*, or the *Hebrew* Word ſo tranſlated, if uſed in the Manner that has been ſuppoſed, to have been figurative at all. It does not appear but that this Word, in its true and proper Meaning, might ſignify perfect Miſery, and ſenſible Deſtruction; tho' the Word was alſo applied to ſignify ſomething more external and viſible. There are many Words in our Language, ſuch as *Heart*, *Senſe*, *View*, *Diſcovery*, *Conception*, *Light*, and many others, which are applied to ſignify external Things, as that muſcular Part of the Body called *Heart*, external Feeling called *Senſe*; the Sight of the bodily Eye called *View*; the finding of a Thing by its being uncovered, called *Diſcovery*; the firſt Beginning of the Fœtus in the Womb, called *Conception*; and the Rays of the Sun, called *Light*: Yet theſe Words do as truly and properly ſignify other Things of a more ſpiritual internal Nature, as thoſe: Such as the Diſpoſition, Affection, Perception and Thought of the Mind, and Manifeſtation and Evidence to the Soul. Common Uſe, which governs the Propriety of Language, makes the latter Things to be as much ſignified by thoſe Words, in their proper Meaning, as the former. 'Tis eſpecially common in the *Hebrew*, and I ſuppoſe other oriental Languages, that the ſame Word that ſignifies ſomething external, does no leſs properly and uſually ſignify ſomething more ſpiritual. So the *Hebrew* Words uſed for Breath, have ſuch a double

Significa-

Signification; *Neshama* signifies both *Breath*, and the *Soul*; and the latter as commonly as the former: *Ruach* is used for *Breath* or *Wind*, but yet more commonly signifies *Spirit*. *Nephesh* is used for *Breath*, but yet more commonly signifies *Soul*. So the Word *Lebb*, *Heart*, no less properly signifies the *Soul*, especially with Regard to the Will and Affections, than that Part of the Body so called. The Word *Shalom*, which we render *Peace*, no less properly signifies Prosperity and Happiness, than mutual Agreement. The Word translated, *Life*, signifies the natural Life of the Body, and also the perfect and happy State of sensible active Being; and the latter as properly as the former. So the Word *Death*, signifies Destruction, as to outward *Sensibility*, Activity, and Enjoyment: But it has most evidently another Signification, which, in the *Hebrew* Tongue, is no less proper, *viz. perfect, sensible, hopeless, Ruin and Misery.*

'Tis therefore wholly without Reason urged, that Death properly signifies only the Loss of this present Life: and that therefore Nothing else was meant by that Death which was threatened for eating the forbidden Fruit. Nor does it at all appear but that *Adam*, who from what God said concerning the Seed of the Woman, that was so very figurative, could understand, that Relief was promised, as to the Death which was threatened (as Dr. *T.* himself supposes, p. 18.) understood the Death that was threatened, in the more important Sense; especially seeing temporal Death, as it is originally, and in itself, and is evermore, excepting as changed by divine Grace, an Introduction or Entrance into that gloomy dismal State of Misery, which is shadowed forth by the dark and awful Circumstances of this Death, naturally suggesting to the Mind the most dreadful State of hopeless, sensible Ruin.

As

As to that Objection which ſome have made, that the Phraſe, *Dying thou ſhalt die*, is ſeveral Times uſed in the Books of *Moſes* to ſignify temporal Death, it can be of no Force. For it has been ſhown already, that the ſame Phraſe is ſometimes uſed in Scripture to ſignify eternal Death, in Inſtances much more parallel with this. But indeed nothing can be certainly argued concerning the Nature of the Thing intended, from its being expreſſed in ſuch a Manner. For 'tis evident, that ſuch Repetitions of a Word in the *Hebrew* Language, are no more than an Emphaſis upon a Word in the more modern Languages, to ſignify the great Degree of a Thing, the Importance of it, or the Certainty of it, &c. when we would ſignify and impreſs theſe, we commonly put an Emphaſis on our Words: Inſtead of this, the *Hebrews*, when they would expreſs a Thing ſtrongly repeated or doubled the Word, the more to impreſs the Mind of the Hearer; as may be plain to every one in the leaſt converſant with the *Hebrew* Bible. The Repetition in the Threatening to *Adam*, therefore only implies the Solemnity, and Importance of the Threatening. But God may denounce either eternal or temporal Death with Peremptorineſs and Solemnity, and nothing can certainly be inferred concerning the Nature of the Thing threatened, becauſe 'tis threatened with Emphaſis, more than this, that the Threatening is much to be regarded. Tho' it be true, that it might in an eſpecial Manner be expected that a Threatening of eternal Death, would be denounced with great Emphaſis, ſuch a Threatening being infinitely important, and to be regarded above all others.

SECT.

SECT. III.

Wherein it is enquired, whether there be any Thing in the Hiſtory of the three firſt Chapters of Geneſis, which ſhould lead us to ſuppoſe, that God, in his Conſtitution with Adam, dealt with Mankind in general, as included in their firſt Father, *and that the Threatning of Death, in Caſe he ſhould eat the forbidden Fruit,* had Reſpect not only to him, but his Poſterity?

DR. *T.* rehearſing that Threatning to *Adam*, *Thou ſhalt ſurely die*, and giving us his Paraphraſe of it P. 7, 8. concludes thus; "Obſerve, "here is not *one Word* relating to *Adam*'s Poſteri-"ty." But it may be obſerved in Oppoſition to this, that there is ſcarcely *one Word* that we have an Account of, which God ever ſaid to *Adam* or *Eve*, but what does manifeſtly include their Poſterity in the Meaning and Deſign of it. There is as much of *a Word* ſaid about *Adam*'s Poſterity in that Threatning, as there is in thoſe Words of God to *Adam* and *Eve*, Gen. i. 28. *Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it*; and as much in Events, to lead us to ſuppoſe *Adam*'s Poſterity to be included. There is as much of *a Word* of his Poſterity in that Threatning, as in thoſe Words, Ver. 29. *Behold, I have given you every Herb bearing Seed — and every Tree in which is the Fruit of a Tree yielding Seed*, &c. Even when God was about to create *Adam*, what he ſaid on that Occaſion, had not Reſpect only to *Adam*, but to his Poſterity. Gen. i. 26. *Let us make Man in our Image, and let them have Dominion over the Fiſh of the Sea*, &c. And, what is more remarkable, there is as much of a Word ſaid about *Adam*'s Poſterity

in

in the Threatning of Death, as there is in that Sentence, Gen. iii. 19. *Unto Duſt ſhalt thou return.* Which Dr. *T.* himſelf ſuppoſes to be a Sentence pronounced for the Execution of that very Threatning, *Thou ſhalt ſurely die:* And which Sentence he himſelf alſo often ſpeaks of as including *Adam*'s Poſterity. And, what is much more remarkable ſtill, is a Sentence which Dr. *T.* himſelf often ſpeaks of, as *including his Poſterity, as a* SENTENCE OF CONDEMNATION, as a JUDICIAL Sentence, and a Sentence which God pronounced with Regard to *Adam*'s POSTERITY, ACTING THE PART OF A JUDGE, and as ſuch condemning them to temporal Death. Though he is therein utterly inconſiſtent with himſelf, inaſmuch as he at the ſame Time abundantly inſiſts, that Death is not brought on *Adam*'s Poſterity, in Conſequence of his Sin, at all as a Puniſhment; but merely by the gracious Diſpoſal of a Father, beſtowing a *Benefit of the higheſt Nature* upon them.*

But I ſhall ſhew that I don't in any of theſe Things falſely charge, or miſrepreſent Dr. *T*—. He ſpeaks of the Sentence in Chap. iii. 19. as pronounced in Purſuance of the Threatning in the former Chapter, in theſe Words, P. 17, 18. "The "Sentence upon the Man, Ver. 17, 18, 19. firſt "affects the Earth, upon which he was to ſubſiſt: "The Ground ſhould be incumbered with many "noxious Weeds, and the Tillage of it more toil-"ſome: Which would oblige Man to procure a "Suſtenance by hard Labour, till he ſhould die, "and drop into the Ground, from whence he was "taken. Thus Death entered by Sin into the "World, and Man became mortal, ACCORD-"ING TO THE THREATNING IN THE "FORMER CHAPTER." Now, if Mankind becomes

* P. 303.

becomes mortal, and muſt die, according to the Threatning in the former Chapter, then doubtleſs the Threatning in the former Chapter, *Thou ſhalt die*, had Reſpect not only to *Adam*, but to Mankind, and included *Adam*'s Poſterity. Yea, and Dr. *T.* is expreſs in it, and very often ſo, that the Sentence concerning dropping into the Ground, or returning to the Duſt, did include *Adam*'s Poſterity. So, P. 19, 20. ſpeaking there of that Sentence, "Obſerve (ſays he) that we, their Poſterity, are in "Fact ſubjected to the ſame Affliction and Mortality, here by Sentence inflicted upon our firſt Parents. — P. 42. But yet Men, through that "long Tract, were all ſubject to Death, therefore "they muſt be included in the Sentence." The ſame he affirms in innumerable other Places, ſome of which I ſhall have Occaſion to mention preſently.

The Sentence which is founded on the Threatning, and (as Dr. *T.* ſays) *according to the Threatning*, extends to as many as were included in the Threatning, and to no more. If the Sentence be upon a collective Subject, infinitely (as it were) the greateſt Part of which were not included in the Threatning, nor were ever threatned at all by any Threatning whatſoever, then certainly this Sentence is not *according to the Threatning*, nor built upon it. If the Sentence be according to the Threatning, then we may juſtly explain the Threatning by the Sentence: And if we find the Sentence ſpoken to the ſame Perſon, to whom the Threatning was ſpoken, and ſpoken in the ſecond Perſon ſingular, in like Manner with the Threatning, and *founded on the* Threatning, and *according to* the Threatning; and if we find the Sentence includes *Adam*'s Poſterity; then we may certainly infer, that ſo did the Threatning: And hence, that both the Threatning

ning and Sentence were delivered to *Adam* as the publick Head and Repreſentative of his Poſterity.

And we may alſo further infer from it, in another Reſpect directly contrary to Dr. *T—r*'s Doctrine, that the Sentence which included *Adam*'s Poſterity, was to Death *as a Puniſhment* to that Poſterity, as well as to *Adam* himſelf. For a Sentence pronounced in Execution of a Threatning, is to a Puniſhment. Threatnings are of Puniſhments. Neither God nor Man are wont to threaten others with Favours and Benefits.

But leſt any of this Author's Admirers ſhould ſtand to it, that it may very properly be ſaid, God *threatned* Mankind with beſtowing great Kindneſs upon them, I would obſerve, that Dr. *T.* often ſpeaks of this Sentence as pronounced by God on *all Mankind* as *condemning them*, ſpeaks of it as *a Sentence of Condemnation judicially pronounced*, or a Sentence which God pronounced on all Mankind *acting as their Judge*, and *in a judicial Proceeding*: Which he affirms in Multitudes of Places. In P. 20. ſpeaking of this Sentence, which he there ſays, ſubjects us, *Adam*'s and *Eve*'s Poſterity, to Affliction and Mortality, he calls it a judicial Act of Condemnation. "The *judicial Act of Condemnation* "(ſays he) clearly implies, a taking him toPieces, and "turning him to the Ground, from whence he was "taken." And P. 28, 29. "In all the Scripture, "from one End to the other, there is recorded but "one *Judgment to Condemnation*, which came upon "*all Men*, and that is, Gen. iii. 17, 18, 19. *Duſt "thou art*, &c." P. 40, ſpeaking of the ſame, he ſays, "*All Men* are brought under *Condemnation*." In P. 27, 28. "By Judgment, *Judgment of Con-"demnation*, it appeareth evidently to me, he [*Paul*] "means the being *adjudged* to the forementioned "Death; he means the *Sentence of Death*, of a ge-

" neral Mortality, *pronounced upon Mankind*, in " Conſequence of *Adam*'s firſt Tranſgreſſion. And " the *Condemnation* inflicted by the *Judgment of* " *God*, anſwereth to, and is in Effect the ſame " Thing with, being dead." P. 30. " The many, " that is Mankind, were ſubject to Death by the " *judicial Act* of God." P. 31. " being made Sinners, " may very well ſignify, being *adjudged*, or *con-* " *demned* to Death. — For the *Hebrew* Word, &c. " ſignifies to make one a Sinner by a *judicial Sen-* " *tence*, or to *condemn*." —— Paraph. on Rom. V. 19. in his Exp. of the Epiſtle, " Upon the Account " of one Man's Diſobedience, *Mankind* were *judi-* " *cially conſtituted Sinners*; that is, ſubjected to " Death, by the *Sentence* of God the *Judge*." And there are many other Places where he repeats the ſame Thing. And 'tis pretty remarkable, that in P. 48, 49. immedately after citing Prov. xvii. 15. *He that juſtifieth the Wicked, and he that condemneth the Juſt, are both an Abomination to the Lord*; And when he is careful in citing theſe Words, to put us in Mind, that it is meant of a *judicial Act*; yet in the very next Words, he ſuppoſes that God himſelf does ſo, ſince he conſtantly ſuppoſes that *Adam*'s Poſterity, whom God condemns, are innocent. His Words are theſe, " From all which it followeth, " that the Judgment, that paſſed upon all Men to " *Condemnation*, is Death's coming upon *all Men*, " by the *judicial Act of God*, upon Occaſion of *A-* " *dam*'s Tranſgreſſion."—— And 'tis very remark-able, that in P. 279, 280, and 283. he inſiſts, " That in Scripture, no Action is ſaid to be impu- " ted, reckoned, or accounted to any Perſon, ei- " ther for Righteouſneſs or CONDEMNATION, " but the proper Act and Deed of that Perſon."— And yet he thus continually affirms, that all Man-kind are made Sinners by a *judicial Act of God* the *Judge*,

Judge, even to *Condemnation*, and *judicially conſtituted Sinners*, and ſo ſubjected to a *judicial Sentence of Condemnation*, on Occaſion of *Adam*'s Sin; and all *according to the Threatning* denounced to *Adam*, *Thou ſhalt ſurely die:* Though he ſuppoſes *Adam*'s Poſterity were not included in the Threatning, and are looked upon as perfectly innocent, and treated wholly as ſuch.

I am ſenſible, Dr. *T.* don't run into all this Inconſiſtence, only through Overſight and Blundering; but that he is driven to it, to make out his Matters in his Evaſion of that noted Paragraph in the fifth Chapter of *Romans*; eſpecially thoſe three Sentences, Ver. 16. *The Judgment was by One to Condemnation.* Ver. 18. *By the Offence of One, Judgment came upon all Men to Condemnation.* And Ver. 19. *By One Man's Diſobedience many were made Sinners.* And I am alſo ſenſible of what he offers to ſalve the Inconvenience, *viz.* "That if the "Threatning had immediately been executed on "*Adam*, he would have had no Poſterity; and that "ſo far the poſſible Exiſtence of *Adam*'s Poſterity "fell under the Threatning of the Law, and into "the Hands of the Judge, to be diſpoſed of as he "ſhould think fit: And that this is the Ground of "the Judgment to Condemnation, coming upon all "Men."* But this is trifling, to a great Degree: For,

1. Suffering Death, and failing of poſſible Exiſtence, are entirely different Things. If there had never been any ſuch Thing as Sin committed, there would have been infinite Numbers of poſſible Beings, which would have fail'd of Exiſtence, by God's Appointment. God has appointed not to bring into Exiſtence, numberleſs poſſible Worlds, each repleniſhed with innumerable poſſible Inhabitants.

 But

* P. 95. 366, 367.

But is this equivalent to God's appointing them all to ſuffer Death?

2. Our Author repreſents, that *by Adam's Sin, the poſſible Exiſtence of his Poſterity fell into the Hands of the Judge, to be diſpoſed of as he ſhould think fit.* But there was no Need of any Sin of *Adam*'s, or any Body's elſe, in Order to their being brought into God's Hands in this Reſpect. The future poſſible Exiſtence of all created Beings, is in God's Hands, antecedently to the Exiſtence of any Sin. And therefore by God's ſovereign Appointment, infinite Numbers of poſſible Beings, without any Relation to *Adam*, or any other ſinning Being, do fail of their poſſible Exiſtence. And if *Adam* had never ſinned, yet it would be unreaſonable to ſuppoſe, but that innumerable of his poſſible Poſterity, would have failed of Exiſtence by God's Diſpoſal. For will any be ſo unreaſonable as to imagine, that God would and muſt have brought into Exiſtence as many of his Poſterity as it was poſſible ſhould be, if he had not ſinned? Or that in that Caſe, it would not have been poſſible, any other Perſons of his Poſterity ſhould ever have exiſted, than thoſe individual Perſons, who now actually fall under that Sentence of ſuffering Death, and returning to the Duſt?

3. We have many Accounts in Scripture, which imply the actual failing of the poſſible Exiſtence of innumerable Multitudes of *Adam*'s Poſterity, yea, of many more than ever come into Exiſtence. As, of the poſſible Poſterity of *Abel*, the poſſible Poſterity of all them that were deſtroyed by the Flood, and the poſſible Poſterity of the innumerable Multitudes, which we read of in Scripture, deſtroyed by Sword, Peſtilence, &c. And if the Threatning to *Adam* reached his Poſterity, in no other Reſpect than this, that they were liable to be deprived by it

of

of their poſſible Exiſtence, then theſe Inſtances are much more properly a Fulfilment of that Threatning, than the ſuffering of Death by ſuch as actually come into Exiſtence; and ſo is that which is moſt properly the Judgment to Condemnation, executed by the Sentence of the Judge, proceeding on the Foot of that Threatning. But where do we ever find this ſo repreſented in Scripture? We read of Multitudes cut off for their perſonal Sins, who thereby failed of their poſſible Poſterity. And theſe are mentioned as God's Judgments on them, and Effects of God's Condemnation of them: but when are they ever ſpoken of as God's judicially proceeding againſt, and condemning their poſſible Poſterity?

4. Dr. *T.* in what he ſays concerning this Matter, ſpeaks of the Threatning of the Law delivered to *Adam*, which the poſſible Exiſtence of his Poſterity fell under, *as the Ground of the Judgment to Condemnation coming upon all Men.* But herein he is exceeding inconſiſtent with himſelf: For he affirms in a Place forecited, that the Scripture never ſpeaks of any Sentence of Condemnation coming upon all Men, but that Sentence in the third of *Geneſis*, concerning Man's turning to Duſt. But according to him, the Threatning of the Law delivered to *Adam*, could not be the Ground of that Sentence; for he greatly inſiſts upon it, that that Law was entirely abrogated before that Sentence was pronounced, that this Law at that Time was *not in Being, had no Exiſtence* to have any ſuch Influence, as might procure a Sentence of Death; and that therefore this Sentence was introduced intirely on another Foot, *viz.* on the Foot of a new Diſpenſation of Grace. The Reader may ſee this Matter ſtrenuouſly urged, and particularly argued by him, P. 389, — 396. So that this Sentence could not, ac-

cording to him, have the Threatning of that Law for its Ground, as he ſuppoſes; for it never ſtood upon that Ground. It could not be called a Judgment of Condemnation, *under any ſuch View*; for it could not be viewed under Circumſtances, under which it never exiſted.

5. If it be as our Author ſuppoſes, that the Sentence of Death on all Men comes under the Notion of a Judgment to Condemnation by this Means, *viz.* that the Threatning to *Adam* was in ſome Reſpect the Ground of it; then it alſo comes under the Notion of a Puniſhment: For Threatnings annexed to Breaches of Laws, are to Puniſhments; and a Judgment of Condemnation to the Thing threatened, muſt be to Puniſhment; and the Thing condemned to, muſt have as much the Notion of a Puniſhment, as the Sentence has the Notion of a Judgment to Condemnation. But this Dr. *T.* wholly denies; he denies that the Death ſentenced to, comes as any Puniſhment at all; but inſiſts that it comes only as a Favour and Benefit, and a Fruit of fatherly Love to *Adam*'s Poſterity, reſpected not as guilty, but wholly innocent. So that his Scheme will not admit of its coming under the Notion of a Sentence to Condemnation in any Reſpect whatſoever. Our Author's Suppoſition, that the poſſible Exiſtence of *Adam*'s Poſterity comes under the Threatning of the Law, and into the Hands of the Judge, and is the Ground of the Condemnation of all Men to Death, implies, that Death by this Sentence is appointed to Mankind as an Evil, at leaſt, negatively ſo; as it is a Privation of Good: for he manifeſtly ſpeaks of a Non-exiſtence as a negative Evil. But herein he is inconſiſtent with himſelf: for he continually inſiſts, that Mankind are ſubjected to Death *only as a Benefit*, as has been before ſhewn. According to him, Death is not appointed to Mankind as a negative Evil,

Evil, as any Ceſſation of Exiſtence, as any Ceſſation or even Diminution of Good; but on the contrary, as a Means of *a more happy Exiſtence*, and a great *Increaſe of Good.*

So that this Evaſion, or Salvo of Dr. *T—r*'s is ſo far from helping the Matter, or ſalving the Inconſiſtence, that it increaſes and multiplies it.

And that the Conſtitution or Law, with the Threatning of Death annexed, which was given to *Adam*, was to him as the Head of Mankind, and to his Poſterity as included in him, not only follows from ſome of our Author's own Aſſertions, and the plain and full Declarations of the Apoſtle in the fifth of *Romans* (of which more afterwards) which drove Dr. *T.* into ſuch groſs Inconſiſtencies. But the Account given in the three firſt Chapters of *Geneſis*, directly and inevitably lead us to ſuch a Concluſion.

Though the Sentence, *Gen.* iii. 19, — *Unto Duſt thou ſhalt return*, be not of equal Extent with the Threatning in the foregoing Chapter, or an Execution of the main Curſe of the Law therein denounced; for, that it ſhould have been ſo, would have been inconſiſtent with the Intimations of Mercy juſt before given; yet 'tis plain, this Sentence is in Purſuance of that Threatning, being to ſomething that was included in it. The Words of the Sentence were delivered to the ſame Perſon, with the Words of the Threatning, and in the ſame Manner, in like ſingular Terms, as much without any expreſs Mention of his Poſterity: And yet it manifeſtly appears by the Conſequence, as well as all Circumſtances, that his Poſterity were included in the Words of the Sentence; as is confeſſed on all Hands And as the Words were apparently delivered in the Form of the Sentence of a *Judge*, condemning for ſomething that he was diſpleaſed with, and ought to be condemned, *viz.* Sin; and as the Sentence to him and his Poſterity was but

one, dooming to the ſame Suffering, under the ſame Circumſtances, both the one and the other ſentenced in the ſame Words, ſpoken but once, and immediately to but one Perſon, we hence juſtly infer, that it was the ſame Thing to both; and not as Dr. *T.* ſuggeſts (P. 67.) a Sentence to a proper Puniſhment to *Adam*, but a meer Promiſe of Favour to his Poſterity.

Indeed, ſometimes our Author ſeems to ſuppoſe, that God meant the Thing denounced in this Sentence, as a Favour both to *Adam* and his Poſterity.* But to his Poſterity, or Mankind in general, who are the main Subject, he ever inſiſts, that it was purely intended as a Favour. And therefore, one would have thought, the Sentence ſhould have been delivered, with Manifeſtations and Appearances of Favour, and not of Anger. How could *Adam* underſtand it as a Promiſe of great Favour, conſidering the Manner and Circumſtances of the Denunciation? How could he think, that God would go about to delude him, by cloathing himſelf with Garments of Vengeance, uſing Words of Diſpleaſure and Rebuke, ſetting forth the Heinouſneſs of his Crime, attended with Cherubims and a flaming Sword; when all that he meant was only higher Teſtimonies of Favour than he had before in a State of Innocence, and to manifeſt fatherly Love and Kindneſs, in Promiſes of great Bleſſings? If this was the Caſe, God's Words to *Adam* muſt be underſtood thus: 'Becauſe thou haſt done ſo wick-
'edly, haſt hearken'd unto the Voice of thy Wife,
'and haſt eaten of the Tree of which I comman-
'ded thee, ſaying, Thou ſhalt not eat of it; there-
'fore I will be more kind to thee than I was in thy
'State of Innocence, and do now appoint for thee
'the following great Favours: *Curſed be the Ground*
'*for*

* P. 301, 321, 322.

'*for thy Sake*, &c.' And thus *Adam* muſt underſtand what was ſaid; unleſs any will ſay (and God forbid that any ſhould be ſo blaſphemous) that God cloathed himſelf with Appearances of Diſpleaſure, to deceive *Adam*, and make him believe the contrary of what he intended, and lead him to expect a diſmal Train of Evils on his Poſterity, contrary to all Reaſon and Juſtice, implying the moſt horribly unrighteous Treatment of Millions of perfectly innocent Creatures! 'Tis certain, there is not the leaſt Appearance in what God ſaid, or the Manner of it, as *Moſes* gives us the Account, of any other, than that God was now teſtifying Diſpleaſure, condemning the Subject of the Sentence he was pronouncing, as juſtly expoſed to Puniſhment for Sin, and for that Sin which he mentions.

When God was pronouncing this Sentence, *Adam* doubtleſs underſtood, that God had Reſpect to his Poſterity, as well as Himſelf; though God ſpake wholly in the ſecond Perſon ſingular, *Becauſe thou haſt eaten,—In Sorrow ſhalt thou eat,— Unto the Duſt ſhalt thou return.* But he had as much Reaſon to underſtand God as having Reſpect to his Poſterity, when he directed his Speech to him in like Manner in the Threatning, *Thou ſhalt ſurely die.* The Sentence plainly refers to the Threatning, and reſults from it. The Threatning ſays, *If thou eat, thou ſhalt die:* The Sentence ſays, *Becauſe thou haſt eaten, thou ſhalt die.* And *Moſes*, who wrote the Account, had no Reaſon to doubt but that the Affair would be thus underſtood by his Readers; for ſuch a Way of ſpeaking was well underſtood in thoſe Days: The Hiſtory he gives us of the Origin of Things, abounds with it. Such a Manner of ſpeaking to the firſt of the Kind, or Heads of the Race, having Reſpect to the Progeny, is not only uſed in almoſt every Thing that God ſaid to *Adam* and *Eve*,

but even in what he ſaid to the very *Birds* and *Fiſhes*, Gen. i. 22. And alſo in what he ſaid afterwards to *Noah*, Gen. ix. and to *Shem*, *Ham* and *Japheth*, and *Canaan*, Gen. ix. 25, 26, 27. So in Promiſes made to *Abraham*, in which God directed his Speech to him, and ſpake in the ſecond Perſon ſingular, from Time to Time, but meant chiefly his Poſterity: *To thee will I give this Land. In thee ſhall all the Families of the Earth be bleſſed*, &c. &c. And in what is ſaid of *Iſhmael*, as of his Perſon, but meant chiefly of his Poſterity, *Gen.* vi. 12. and xvii. 20. And ſo in what *Iſaac* ſaid to *Eſau* and *Jacob*, in his Bleſſing; in which he ſpake to them in the ſecond Perſon ſingular; but meant chiefly their Poſterity. And ſo for the moſt Part in the Promiſes made to *Iſaac* and *Jacob*; and in *Jacob*'s Bleſſing of *Ephraim* and *Manaſſeh*, and of his twelve Sons.

But, I ſhall take Notice of one or two Things further ſhewing that *Adam*'s Poſterity were included in God's Eſtabliſhment with him, and the Threatning denounced for his Sin; and that the Calamities which come upon them in Conſequence of his Sin, are brought on them as Puniſhments.

This is evident from the *Curſe on the Ground*; which, if it be any Curſe at all, comes equally on *Adam*'s Poſterity with himſelf. And if it be a Curſe, then againſt whomſoever it is deſigned, and on whomſoever it terminates, it comes as a Puniſhment, and not as a Bleſſing, ſo far as it comes in Conſequence of that Sentence.

Dr. *T.* (P. 19.) ſays, "A Curſe is pronounced "upon the Ground, but no Curſe upon the Wo-"man and the Man." And in P. 321, 322, he inſiſts, that the Ground only was curſed, and not the Man: Juſt as though a Curſe could terminate on lifeleſs, ſenſeleſs Earth! To underſtand this Curſe otherwiſe than as terminating upon Man, through the

the Ground, would be as ſenſeleſs as to ſuppoſe the Meaning to be, *The Ground ſhall be puniſhed, and ſhall be miſerable for thy Sake.* Our Author interprets the Curſe on the Ground, of its being incumbered with noxious Weeds: But would theſe Weeds have been any Curſe on the Ground, if there had been no Inhabitants, or if the Inhabitants had been of ſuch a Nature, that theſe Weeds ſhould not have been noxious, but uſeful to them? it is ſaid, Deut. xxviii. 17. *Curſed ſhall be thy Baſket and thy Store:* And would he not be thought to talk very ridiculouſly, who ſhould ſay, 'Here is a Curſe up-'on the Baſket; but not a Word of any Curſe up-'on the Owner: And therefore we have no Rea-'ſon at all to look upon it as any Puniſhment upon 'him, or any Teſtimony of God's Diſpleaſure to-'wards him!' How plain is it that when lifeleſs Things, which are not capable of either Benefit or Suffering, are ſaid to be curſed or bleſſed with Regard to ſenſible Beings, that uſe or poſſeſs theſe Things, or have Connection with them, the Meaning muſt be, that theſe ſenſible Beings are curſed or bleſſed *in the other*, or with Reſpect to them? In Exod. xxiii. 25. 'tis ſaid, *He ſhall bleſs thy Bread and thy Water.* And I ſuppoſe, never any Body yet proceeded to ſuch a Degree of Subtilty in diſtinguiſhing, as to ſay, 'Here is a Bleſſing on the-'Bread and the Water, which went into the Poſ-'ſeſſors Mouths, but no Bleſſing on them.' To make ſuch a Diſtinction with Regard to the Curſe God pronounced on the Ground, would in ſome Reſpects be more unreaſonable, becauſe God is expreſs in explaining the Matter, declaring that it was *for Man's Sake*, expreſly referring this Curſe to *him*, as being with Reſpect to him, and for the Sake of his Guilt; and as conſiſting in the Sorrow and Suffering he ſhould have from it: *In Sorrow ſhalt THOU*

eat

eat of it —— *Thorns and Thiſtles ſhall it bring forth TO THEE.* So that God's own Words tell us where the Curſe terminates. The Words are parallel with thoſe in Deut. xxviii. 16. but only more plain and explicit, *Curſed ſhalt thou be in the Field*, or in the Ground.

If this Part of the Sentence was pronounced under no Notion of any Curſe or Puniſhment at all upon Mankind, but on the contrary, as making an Alteration in the Ground, that ſhould be for the *better*, as to *them*; that inſtead of the ſweet, but tempting, pernicious Fruits of Paradiſe, it might produce wholeſome Fruits, more for the Health of the Soul; that it might bring forth Thorns and Thiſtles, as excellent Medicines, to prevent or cure mortal Diſtempers, Diſeaſes which would iſſue in eternal Death; I ſay, if what was pronounced was under this Notion, then it was a Bleſſing on the Ground, and not a Curſe; and it might more properly have been ſaid, 'BLESSED *ſhall the Ground* 'be for thy Sake. —— I will make a happy Change 'in it, that it may be a Habitation more fit for a 'Creature ſo infirm, and ſo apt to be overcome 'with Temptation, as thou art.'

The Event makes it evident, that in pronouncing this Curſe, God had as much Reſpect to *Adam*'s Poſterity, as to himſelf: And ſo it was underſtood by his pious Poſterity, before the Flood; as appears by what *Lamech*, the Father of *Noah*, ſays, Gen. v. 29. *And he called his Name* Noah; ſaying, *This ſame ſhall comfort us concerning our Work, and the Toil of our Hands,* "becauſe of the Ground which "the Lord hath curſed."

Another Thing which argues, that *Adam*'s Poſterity were included in the Threatning of Death, and that our firſt Parents underſtood, when fallen, that

that the Tempter, in perſwading them to eat the forbidden Fruit, had aimed at the Puniſhment and Ruin of both them and their Poſterity, and had procured it, is *Adam*'s immediately giving his Wife that new Name, *Eve*, or *Life*, on the Promiſe or Intimation of the Diſappointment and Overthrow of the Tempter in that Matter, by her Seed; which *Adam* underſtood to be by his procuring Life; not only for themſelves, but for many of their Poſterity, and thereby delivering them from that Death and Ruin which the Serpent had brought upon them. Thoſe that ſhould be thus delivered, and obtain Life, *Adam* calls *the Living:* and becauſe he obſerved, by what God had ſaid, that Deliverance and Life was to be by the Seed of the Woman, he therefore remarks, that *ſhe is the Mother of all Living*, and thereupon gives her a new Name, calls her *Chavah*, LIFE. Gen. iii. 20.

There is a great deal of Evidence, that this is the Occaſion of *Adam*'s giving his Wife her new Name. This was her new Honour, and the greateſt Honour, at leaſt in her preſent State, that the Redeemer was to be of her Seed. New Names were wont to be given for ſomething that was the Perſon's peculiar Honour. So it was with regard to the new Names of *Abraham*, *Sarah*, and *Iſrael*. Dr. *T.* himſelf (*Key* §. 255.) obſerves, that they who are ſaved by Chriſt, are called the *Livers*, οἱ ζωντες (1 Cor. iv. 11.) *The living*, or, *they that live*. So we find in the old Teſtament, the Righteous are called by the name of *the Living*. Pſal. lxix. 28. *Let them be blotted out of the Book of the* Living, *and not be written with the Righteous*. If what *Adam* meant by her being the *Mother of all Living*, was only her being the Mother of Mankind, and gave her the Name *Life* upon that Account, it were much the moſt likely that he would have given

ven her this Name at firſt; when God firſt united them, under that Bleſſing, *Be fruitful and multiply*, and when he had a Proſpect of her being the Mother of Mankind *in a State of Immortality, living indeed, living* and never *dying*. But that *Adam* ſhould at that Time give her only the Name of *Iſha*, and then immediately on that melancholy Change, by their coming under the *Sentence of Death*, with all their Poſterity, having now a new awful Proſpect of her being the Mother of Nothing but a *dying Race*, all from Generation to Generation turning to Duſt, thro' her Folly: I ſay, that immediately on this, he ſhould change her Name into *Life*, calling her now the Mother of *all living*, is perfectly unaccountable. Beſides, it is manifeſt, that it was not her being the Mother of all Mankind, or *her Relation* as a Mother, which ſhe ſtood in to her Poſterity, but the *Quality of thoſe* ſhe was to be the Mother of, which was the Thing *Adam* had in View, in giving his Wife this new Name; as appears by the Name it ſelf, which ſignifies *Life*. And if it had been only a natural and mortal Life which he had in View, this was Nothing diſtinguiſhing of her Poſterity from the Brutes; for the very ſame Name of *living* ones, or *living* Things, is given from Time to Time in this Book of *Geneſis* to them: As in *Chap.* i. 21, 24, 28. *Chap.* ii. 19. *Chap.* vi. 19.—vii. 23. and viii. 1. and many other Places in the Bible. — And beſides, if *by Life* was not the Quality of her Poſterity meant, there was nothing in it to diſtinguiſh her from *Adam*; for thus ſhe was no more the Mother of all living, than he was the Father of all living; and ſhe could no more properly be called by the Name of *Life* on any ſuch Account, than he: But Names are given for Diſtinction. Doubtleſs *Adam* took Notice of ſomething diſtinguiſhing concerning her, that occaſioned his giving

giving her this new Name. And I think, it is exceeding natural to ſuppoſe, that as *Adam* had given her her *firſt Name* from the Manner of her *Creation*, ſo he gave her her *new Name* from *Redemption*, and as it were *new Creation*, thro' a Redeemer, of her Seed. And that he ſhould give her this Name from that which comforted him, with reſpect to the Curſe that God had pronounced on him and the Earth, as *Lamech* named *Noah*, (Gen. v. 29.) *Saying, This ſame ſhall comfort us concerning our Work, and Toil of our Hands, becauſe of the Ground which the Lord hath curſed.* Accordingly, he gave her this new Name, not at her firſt Creation, but immediately after the Promiſe of a Redeemer, of her Seed. See *Gen.* iii. 15.—20.

Now as to the Conſequence which I infer from *Adam*'s giving his Wife this Name, on the Intimation which God hath given, that *Satan* ſhould by her Seed be overthrown and diſappointed, as to his malicious Deſign, in that Deed of his which God then ſpake of, *viz.* his tempting the Woman; *Adam* infers from it, that great Numbers of Mankind ſhould be ſaved, whom he calls *the Living*; they ſhould be ſaved from the Effects of this malicious Deſign of the old Serpent, and from that Ruin which he had brought upon them by tempting their firſt Parents to Sin; and ſo the Serpent would be, with reſpect to them, diſappointed and overthrown in his Deſign. But how is any Death or Ruin, or indeed any Calamity at all brought upon their Poſterity by *Satan*'s Malice in that Temptation, if inſtead of that, all the Death and Sorrow that was conſequent, was the Fruit of God's fatherly Love, and not *Satan*'s Malice, and was an Inſtance of God's free and ſovereign Favour, ſuch Favour as *Satan* could not poſſibly foreſee? And if Multitudes of *Eve*'s Poſterity are ſaved, from either ſpiritual

or

or temporal Death, by a Redeemer, of her Seed, how is that any Diſappointment of *Satan*'s Deſign, in tempting our firſt Parents? How came he to have any ſueh Thing in View, as the Death of *Adam*'s and *Eve*'s Poſterity, by tempting them to Sin, or any Expectation that their Death would be the Conſequence, unleſs he knew that they were included in the Threatning?

Some have objected againſt *Adam*'s Poſterity's being included in the Threatning delivered to *Adam*, that the Threatning itſelf was inconſiſtent with his *having any Poſterity*: It being that he ſhould die *on the Day that he ſinned.*

To this I anſwer, that the Threatning was not inconſiſtent with his having Poſterity, on two Accounts:

I. Thoſe Words, *In the Day thou eateſt thereof thou ſhalt ſurely die*, according to the Uſe of ſuch-like Expreſſions among the *Hebrews*, don't ſignify immediate Death, or that the Execution ſhall be within twenty-four Hours from the Commiſſion of the Fact; nor did God by thoſe Words, limit himſelf as to the Time of executing the threaten'd Puniſhment; but that was ſtill left to God's Pleaſure. Such a Phraſe, according to the Idiom of the *Hebrew* Tongue, ſignifies no more than theſe two Things:

1. A *real Connection* between the Sin and the Puniſhment. So Ezek. xxxiii. 12, 13. *The Righteouſneſs of the Righteous ſhall not deliver him IN THE DAY of his Tranſgreſſion. As for the Wickedneſs of the Wicked, He ſhall not fall thereby IN THE DAY that he turneth from his Wickedneſs: Neither ſhall the Righteous be able to live IN THE DAY THAT HE SINNETH: But for his Iniquity that he hath committed, HE SHALL DIE for it.* Here tis ſaid, that *in the Day* he ſinneth, he ſhall not be

be able to live, but he ſhall die; not ſignifying the Time when Death ſhall be executed upon him, but the Connection between his Sin and Death; ſuch a Connection as in our preſent common Uſe of Language is ſignified by the Adverb of Time, *When*; As if One ſhould ſay, "According to the Laws "of our Nation, ſo long as a Man behaves Him-"ſelf as a good Subject, he may live; but *When* he "turns Rebel, he muſt die:" Not ſignifying the Hour, Day or Month, in which he muſt be executed, but only the Connection between his Crime and Death.

2. Another Thing which ſeems to be ſignified by ſuch an Expreſſion, is, that *Adam* ſhould be expoſed to *Death for one Tranſgreſſion*, without waiting on him to try him the ſecond Time. If he eat of that Tree, he ſhould immediately fall under Condemnation, tho' afterwards he might abſtain ever ſo ſtrictly. In this Reſpect, the Words are much of the ſame Force with thoſe Words of *Solomon* to *Shimei*, 1 Kings ii. 37. *For it ſhall be that* ON THE DAY *that thou goeſt out, and paſſeſt over the Brook* Kidron, *thou ſhalt know for* "certain, that thou ſhalt ſurely die" Not meaning, that he ſhould certainly be executed on that Day, but that he ſhould be aſſuredly liable to Death for the firſt Offence, and that he ſhould not have another Trial, to ſee whether he would go over the Brook *Kidron* a ſecond Time.

And then beſides,

II. If the Words had implied, that *Adam* ſhould die that very Day, within 24 or 12 Hours, or that Moment that he tranſgreſs'd, yet it will by no Means follow, that God obliged himſelf to execute the Puniſhment *in its utmoſt Extent* on that Day. The Sentence was in great Part executed immediately; he then died ſpiritually; he loſt his Innocence and original Righteouſneſs, and the Favour of God; A

diſmal

diſmal Alteration was made in his Soul, by the Loſs of that holy divine Principle, which was in the higheſt Senſe the Life of the Soul. In this he was truly ruin'd and undone that very Day; becoming corrupt, miſerable and helpleſs. And I think it has been ſhown, that ſuch a ſpiritual Death was one great Thing implied in the Threatning.—And the Alteration then made in his Body and external State, was the Beginning of temporal Death. Grievous external Calamity is called by the Name of *Death* in Scripture, Exod. x. 17.—*Intreat the Lord that he may take away this* Death.—Not only was *Adam*'s Soul ruin'd that Day, but his Body was ruin'd; it loſt it's Beauty and Vigour, and became a poor dull, decaying, dying Thing. And beſides all this, *Adam* was that Day undone in a more dreadful Senſe: He immediately fell under the Curſe of the Law, and Condemnation to eternal Perdition. In the Language of Scripture, he is *dead*, that is in a State of Condemnation to Death; even as our Author often explains this Language in his Expoſition upon *Romans*. In Scripture-Language, he that believes in Chriſt, immediately receives Life. He paſſes at that Time from Death to Life, and thence forward (to uſe the Apoſtle *John*'s Phraſe) "has eternal Life "abiding in him." But yet he don't then receive eternal Life in it's higheſt Completion; he has but the Beginnings of it; and receives it in a vaſtly greater Degree at Death: but the proper Time for the compleat Fulneſs is not till the Day of Judgment. When the Angels ſinned, their Puniſhment was immediately executed in a Degree: But their full Puniſhment is not till the End of the World. And there is nothing in God's Threatning to *Adam*, that bound him to execute his full Puniſhment at once; nor any thing which determines, that he ſhould have no Poſterity. The Law or Conſtitution which God

eſtabliſhed

eſtabliſhed and declared, determin'd, that if he ſin'd, and had Poſterity, he and they ſhould die: But there was no Conſtitution determining concerning the actual Being of his Poſterity in this Caſe; what Poſterity he ſhould have, how many, or whether any at all. All theſe Things God had reſerved in his own Power: The Law and its Sanction intermeddled not with the Matter.

It may be proper in this Place alſo to take ſome Notice of that Objection of Dr. *T—r*'s againſt *Adam*'s being ſuppoſed to be a federal Head for his Poſterity, that it gives him greater Honour than Chriſt, as it ſuppoſes that all his Poſterity would have had eternal Life by his Obedience, if he had ſtood; and ſo a greater Number would have had the Benefit of his Obedience, than are ſaved by Chriſt.* —I think, a very little Conſideration is ſufficient to ſhew, that there is no Weight in this Objection. For the Benefit of Chriſt's Merits may nevertheleſs be vaſtly beyond that which would have been by the Obedience of *Adam*. For thoſe that are ſaved by Chriſt are not meerly advanced to Happineſs by his Merits, but are ſaved from the infinitely dreadful Effects of *Adam*'s Sin, and many from immenſe Guilt, Pollution and Miſery by perſonal Sins; alſo brought to a holy and hapy State, as it were thro' infinite Obſtacles; and are exalted to a far greater Degree of Dignity, Felicity and Glory than would have been due for *Adam*'s Obedience; for aught I know, many Thouſand Times ſo great. And there is enough in the Goſpel-Diſpenſation, clearly to manifeſt the Sufficiency of Chriſt's Merits for ſuch Effects in all *Mankind*. And how great the Number will be, that ſhall *actually* be the Subjects of them, or how great a Proportion of the whole Race, conſidering the vaſt Succeſs of the Goſpel, that ſhall be in

* P. 396. &c.

in that future extraordinary, exempt, and glorious Seaſon, often ſpoken of, none can tell. And the Honour of theſe two federal Heads ariſes not ſo much from what was propoſed to each for his Trial, as from their Succeſs, and the Good actually obtained; and alſo the Manner of obtaining: Chriſt obtains the Benefits Men have thro' him by proper Merit of Condignity, and a true Purchaſe by an Equivalent: which would not have been the Caſe with *Adam*, if he had obeyed.

I have now particularly conſidered the Account which *Moſes* gives us in the Beginning of the Bible, of our firſt Parents, and God's Dealings with them, the Conſtitution he eſtabliſhed with them, their Tranſgreſſion, and what followed. And on the whole, if we conſider the Manner in which God apparently ſpeaks to *Adam*, from Time to Time; and particularly, if we conſider how plainly and undeniably his Poſterity are included in the Sentence of Death pronounced on *Adam* after his Fall, founded on the foregoing Threatning; and conſider the Curſe denounced on the Ground for his ſake, and for his and his Poſterity's Sorrow: And alſo conſider what is evidently the Occaſion of his giving his Wife the new Name of *Eve*, and his Meaning in it, and withal conſider apparent Fact in conſtant and univerſal Events, with Relation to the State of our firſt Parents, and their Poſterity from that Time forward, through all Ages of the World; I can't but think, it muſt appear to every impartial Perſon, that *Moſes*'s Account does, with ſufficient Evidence, lead all Mankind, to whom his Account is communicated, to underſtand, that God, in his Conſtitution with *Adam*, dealt with him as a publick Perſon, and as the Head of the human Species, and had Reſpect to his Poſterity, as included in him: And that this Hiſtory is given by divine Direction, in the Beginning

ginning of the firſt-written Revelation, to exhibit to our View the Origin of the preſent ſinful, miſerable State of Mankind, that we might ſee what that was, which firſt gave Occaſion for all thoſe conſequent wonderful Diſpenſations of divine Mercy and Grace towards Mankind, which are the great Subject of the Scriptures, both of the old and new Teſtament; and that theſe Things are not obſcurely and doubtfully pointed forth, but delivered in a plain Account of Things, which eaſily and naturally exhibits them to our Underſtandings.

And by what follows in this Diſcourſe, we may have, in ſome Meaſure, Opportunity to ſee how other Things in the holy Scripture agree to what has been now obſerved from the three firſt Chapters of *Geneſis*.

CHAP. II.

Obſervations on other Parts *of the holy Scriptures, chiefly in* the Old Teſtament, *that prove the Doctrine of Original Sin.*

ORiginal Depravity may well be argued from Wickedneſs being often ſpoken of in Scripture as a Thing *belonging to the Race of Mankind, and as if it were a Property of the Species.* So in Pſal. xiv. 2, 3. *The Lord looked down from Heaven upon the CHILDREN OF MEN, to ſee if there were any that did underſtand, and ſeek God. They are all gone aſide; they are altogether become filthy: There is none that doth Good; no, not one.* The like we have again, Pſal. liii. 2, 3.—Dr. *T.* ſays, "The holy "Spirit don't mean this of every Individual; be- "cauſe in the very ſame Pſalm, he ſpeaks of "ſome

" ſome that were righteous. Ver. 5. *God is in the Ge-*
" *neration of the Righteous.*" But how little is this Obſervation to the Purpoſe? For who ever ſuppoſed, that no unrighteous Men were ever changed by divine Grace, and afterwards made righteous? The Pſalmiſt is ſpeaking of what Men are as they are the *Children of Men*, born of the corrupt human Race; and not as born of God, whereby they come to be the Children of God, and of the *Generation of the Righteous*. The Apoſtle *Paul* cites this Place in Rom. iii. 10, 11, 12. to prove the univerſal Corruption of Mankind; but yet in the ſame Chapter he ſuppoſes, theſe ſame Perſons here ſpoken of as Wicked, may become Righteous, thro' the Righteouſneſs and Grace of God.

So Wickedneſs is ſpoken of in other Places in the Book of Pſalms, as a Thing that *belongs to Men, as of the human Race, as Sons of Men.* Thus, in Pſal. iv. 2. *O ye* Sons of Men, *how long will ye turn my Glory into Shame? How long will ye love Vanity*, &c? Pſal. lvii. 4.—*I lie among them that are ſet on Fire*, even the Sons of Men, *whoſe Teeth are Spears and Arrows, and their Tongue a ſharp Sword.* Pſal. lviii. 1, 2. *Do ye indeed ſpeak Righteouſneſs, O Congregation? Do ye judge uprightly*, O ye Sons of Men? *Yea, in Heart ye work Wickedneſs; ye weigh out the Violence of your Hands in the Earth.* Our Author mentioning theſe Places, ſays, " There was a ſtrong " Party in *Iſrael* diſaffected to *David*'s Perſon and " Government, and ſometimes he chuſeth to denote " them by the Sons or Children of Men." But it would have been worth his while to have enquired, *Why* the Pſalmiſt *ſhould chuſe to denote* the wickedeſt and worſt Men in *Iſrael* by this Name? Why he ſhould chuſe thus to diſgrace the human Race, as if the Compellation of Sons of Men moſt properly belonged

longed to ſuch as were of the vileſt Character, and as if all the Sons of Men, even every one of them, were of ſuch a Character, and none of them did good; no, not one? Is it not ſtrange, that the Righteous ſhould not be thought worthy to be called *Sons of Men*, and ranked with that noble Race of Beings, who are born into the World wholly right and innocent! It is a good, eaſy and natural Reaſon why he chuſeth to call the Wicked *Sons of Men*, as a proper Name for them, That by being of the Sons of Men, or of the corrupt ruin'd Race of Mankind, they come by their Depravity. And the Pſalmiſt himſelf leads us to this very Reaſon, Pſal. lviii. at the Beginning. *Do ye judge uprightly*, O ye Sons of Men? *yea, in Heart ye work Wickedneſs, ye weigh out the Violence of your Hands. The Wicked are* eſtranged from the Womb, &c. Of which I would ſpeak more by and by.

Agreable to theſe Places, is Prov. xxi. 8. *The Way of* MAN *is froward and ſtrange; but as for the pure, his Work is right.* He that is perverſe in his Walk, is here called by the Name of *Man*, as diſtinguiſhed from the pure: which I think is abſolutely unaccountable, if all Mankind by Nature are pure, and perfectly innocent, and all ſuch as are froward and ſtrange in their Ways, therein depart from the native Purity of all Mankind. The words naturally lead us to ſuppoſe the contrary; that Depravity and Perverſeneſs properly belong to Mankind as they are naturally, and that a Being made pure, is by an After-work, by which ſome are delivered from native Pollution, and diſtinguiſhed from Mankind in general: Which is perfectly agreable to the Repreſentation in Rev. xiv. 4. Where we have an Account of a Number that *were not defiled*, but were pure, and *following the Lamb*;

of

of whom it is ſaid, *Theſe were REDEEMED FROM AMONG MEN.*

To theſe Things agree, Jer. xvii. 5, 9. In the 5 Ver. it is ſaid, *Curſed is he that truſteth in MAN.* And in the 9th Ver. this Reaſon is given, *The Heart is deceitful above all Things, and deſperately wicked; who can know it?* What Heart is this ſo wicked and deceitful? Why, *evidently the Heart of him who, it was ſaid before, we muſt not truſt*; and that is *MAN.* It alters not the Caſe as to the preſent Argument, whether the Deceitfulneſs of the Heart here ſpoken of, be its Deceitfulneſs to the Man himſelf, or to others. So that fore-mention'd Eccl. ix. 3. *Madneſs is in the Heart of the* SONS OF MEN, *while they live.* And thoſe Words of Chriſt to *Peter*, Matth. xvi. 23. *Get thee behind me, Satan—For thou ſavoureſt not the Things that be of God, but the Things that be* of MEN. Signifying plainly, that to be carnal and vain, and oppoſite to what is ſpiritual and divine, is what properly belongs to *Men* in their preſent State. The ſame thing is ſuppoſed in that of the Apoſtle, 1 Cor. iii. 3. *For ye are yet carnal. For whereas there is among you Envying and Strife, are ye not carnal, and walk as MEN?* And that in Hoſ. vi. 7. *But they like MEN, have tranſgreſſed the Covenant.* To theſe Places may be added, Matth. vii. 11. *If* ye being Evil, *know how to give good Gifts*—Jam. iv. 5. *Do ye think that the Scripture ſaith in vain, The Spirit that* dwelleth in us, luſteth to Envy?—1 Pet. iv. 2. *That he no longer ſhould live the reſt of his Time in the Luſts of MEN,* but to the Will of God.—Yet above all, that in Job xv. 16. *How much more abominable and filthy is MAN,* " who drink-" eth Iniquity like Water?" Of which more preſently.

Now

Now what Account can be given of theſe Things, on Dr. *T*——'s Scheme? how ſtrange is it, that we ſhould have ſuch Deſcriptions, all over the Bible, of MAN, and the SONS OF MEN! why ſhould Man be ſo continually ſpoken of as evil, carnal, perverſe, deceitful, and deſperately wicked, if all Men are by Nature as perfectly innocent, and free from any Propenſity to Evil, as *Adam* was the firſt Moment of his Creation, all *made right*, as our Author would have us underſtand, Eccl. vii. 29? why, on the contrary, is it not ſaid, at leaſt as often, and with equal Reaſon; that *The Heart of Man is right and pure*; that *The Way of Man is innocent and holy*; and that *he who ſavours true Virtue and Wiſdom, ſavours the Things that be of Men?* Yea, and why might it not as well have been ſaid, *The Lord looked down from Heaven on the Sons of Men, to ſee if there were any that did underſtand, and did ſeek after God; and they were all right, altogether pure, there was none inclined to do Wickedneſs, no, not one!*

Of the like Import with the Texts mentioned, are thoſe which repreſent Wickedneſs as what properly belongs to the WORLD; and that they who are otherwiſe, are *ſaved from the World*, and *called out of it*. As, Joh. vii. 7. *The WORLD cannot hate you; but me it hateth; becauſe I teſtify of it, that the Works thereof are Evil.* Chap. viii. 23. *Ye are of this WORLD: I am not of this WORLD.* Chap. xiv. 17. *The Spirit of Truth, whom the WORLD cannot receive; becauſe it ſeeth him not, neither knoweth him: But ye know him.* Chap. xv. 18, 19. *If the WORLD hate you, ye know that it hated me before it hated you. If ye were of the WORLD, the WORLD would love its own: But becauſe ye are not of the WORLD, but I have choſen you out of the WORLD, therefore the WORLD*

hateth you. Rev. xiv. 3, 4. *Theſe are they which were redeemed from the EARTH,——redeemed from among Men.* Joh. xvii. 9. *I pray not for the WORLD, but for them which thou haſt given me,* Ver. 14. *I have given them thy Word; and the WORLD hath hated them, becauſe they are not of the WORLD, even as I am not of the WORLD,* 1 Joh. iii. 13. *Marvel not my Brethren, if the WORLD hate you.* Chap. iv. 5. *They are of the WORLD, therefore ſpeak they of the WORLD, and the WORLD heareth them* Chap. v. 19. *We are of God, and the whole WORLD lieth in Wickedneſs.* 'Tis evident, that in theſe Places, by the World is meant the World of Mankind; not the Habitation, but the Inhabitants. For, 'tis the World ſpoken of as *loving, hating, doing evil Works, ſpeaking, hearing,* &c.

It ſhews the ſame Thing, that Wickedneſs is often ſpoken of as being Man's OWN, in Contradiſtinction from Virtue and Holineſs. So Men's Luſts are often called their own Heart's Luſts, and their practiſing Wickedneſs is called walking in their own Ways, walking in their own Counſels, in the Imagination of their OWN Heart, and in the Sight of their OWN Eyes, according to their OWN Devices, &c. Theſe Things denote Wickedneſs to be a Quality belonging properly to the Character and Nature of Mankind, in their preſent State: As, when Chriſt would repreſent that Lying is remarkably the Character and the very Nature of the Devil in his preſent State, he expreſſes it thus, (Joh. viii. 44.) " when he ſpeaketh a *Lye*, he ſpeaketh of his OWN; For he is a Liar, and the Father of it."

And that Wickedneſs belongs to the Nature of Mankind in their preſent State, may be argued from thoſe Places which ſpeak of Mankind as being wicked

ed *in their Childhood*, or *from their Childhood*. So that in Prov. xxii. 15. *Fooliſhneſs is bound in the Heart of a Child; but the Rod of Correction ſhall drive it far from him.* Nothing is more manifeſt, than that the Wiſe man in this Book continually uſes the Word Folly, or Fooliſhneſs, for Wickedneſs: And that this is what he means in this Place, the Words themſelves do ſhew: For the Rod of Correction is proper to drive away no other Fooliſhneſs, but that which is of a moral Nature. The Word rendered *Bound* ſignifies, as is obſerved in *Pool*'s *Synopſis*, a cloſe and firm Union. The ſame Word is uſed in Chap. vi. 21. Bind *them continually upon thine Heart.* And Ch. vii. 3. Bind *them upon thy Fingers, write them upon the Table of thine Heart.* To the like Purpoſe is Chap. iii. 3. and Deut. xi. 18. where this Word is uſed. The ſame Verb is uſed, 1 Sam. xviii. 1. *The Soul of* Jonathan *was* knit (or bound) *to the Soul of* David, *and* Jonathan *loved him as his own Soul*———But how comes Wickedneſs to be ſo firmly bound, and ſtrongly fixed in the Hearts of Children, if it be not there naturally? They having had no Time firmly to fix Habits of Sin by long Cuſtom in actual Wickedneſs, as thoſe that have lived many Years in the World.

The ſame Thing is ſignified in that noted Place, Gen. viii. 21. *For the Imagination of Man's Heart is evil* "from his Youth."—It alters not the Caſe, whether it be tranſlated *For*, or *Though* the Imagination of Man's Heart is evil from his Youth, as Dr. *T.* would have it; ſtill the Words ſuppoſe it to be ſo as is ſaid. The Word tranſlated *Youth*, ſignifies the whole of the former Part of the Age of Man, which commences from the Beginning of Life. The Word in its Derivation, has Reference to the Birth, or Beginning of Exiſtence. It comes from *Nagnar*, which ſignifies to ſhake off, as a Tree

ſhakes off its ripe Fruit, or a Plant its Seed :—The Birth of Children being commonly repreſented by a Tree's yielding Fruit, or a Plant's yielding Seed. So that the Word here tranſlated *Youth*, comprehends not only what we in *Engliſh* moſt commonly call the Time of Youth, but alſo Childhood and Infancy, and is very often uſed to ſignify theſe latter. A Word of the ſame Root is uſed to ſignify a *young Child*, or a *little Child*, in the following Places; 1 Sam. i. 24, 25, 27. 1 Kin. iii. 7. and xi. 17. 2 Kin. ii. 23. Job xxxiii. 25. Prov. xxii 6. and xxiii. 13. and xxix. 21. Iſai. x. 19. and xi. 6. and lxv. 29. Jer. x. 6. Hoſ. xi. 1. The ſame Word is uſed to ſignify an *Infant*, in Exod. ii. 6, and x. 9. Judg. xiii. 5, 7, 8. and xii. 24. 1 Sam. i. 22. and iv. 21. 2 Kin. v. 14. Iſai. vii. 16, and viii. 4.

Dr. *T.* ſays (p. 124.) that he "conceives, *From the Youth*, is a Phraſe ſignifying the Greatneſs, or long Duration of a Thing" But if by long Duration he means any Thing elſe than what is literally expreſſed, *viz.* from the Begining of Life, he has no Reaſon to conceive ſo; neither has what he offers, ſo much as the Shadow of a Reaſon for his Conception. There is no Appearance in the Words of the two or three Texts he mentions, of their meaning any Thing elſe than what is moſt literally ſignified.———And 'tis certain, that what he ſuggeſts, is not the ordinary Import of ſuch a Phraſe among the *Hebrews:* But that thereby is meant, from the Beginning, or early Time of Life, or Exiſtence; as may be ſeen in the Places following, where the ſame Word in the *Hebrew* is uſed, as in this Place in the eighth of *Geneſis.* 1 Sam. xii. 2. *I am old, and greybeaded———and I have walked before you from my* Childhood, *unto this Day*: where the original Word is the ſame, Pſal. lxxi. 5, 6. *Thou art my Truſt* from my Youth: *By thee have I been holden*

holden up from the Womb. Thou art he that took me out of my Mother's Bowels, Ver. 17, 18. *O God, thou haſt taught me* from my Youth; *and hitherto have I declared thy wondrous Works: Now alſo, when I am old and grey-headed, forſake me not.* Pſal. cxxix. 1, 2. *Many a Time have they afflicted me* from my Youth, *may* Iſrael *now ſay: many a Time have they afflicted me* from my Youth; *yet have they not prevailed againſt me,* Iſai. xlvii. 12. *Stand now with the Multitude of thy Sorceries, wherein thou haſt laboured* from thy Youth. So *Ver.* 15. and 2 Sam. xix. 7. *That will be worſe unto thee, than all the Evil that befel thee* from thy Youth, *until now.* Jer. iii. 24, 25. *Shame hath devoured the Labour of our Fathers,* from our Youth.——*We have ſinned againſt the Lord our God,* from our Youth, *even to this Day.* So Jer. xxxii. 30. and xlviii. 11. Job xxxi. 18. Gen. xlvi. 34. Ezek. iv. 14. Zech. xiii. 5.

And it is to be obſerved, that according to the Manner of the *Hebrew* Language, when it is ſaid, ſuch a Thing has been *from Youth,* or the firſt Part of Exiſtence, the Phraſe is to be underſtood as including that firſt Time of Exiſtence. So, Joſh. vi. 21. *They Utterly deſtroyed all, from the Young to the Old* (ſo it is in the *Hebrew*) i. e. including both. So Eſth. iii. 13. and Gen. xix. 4.

And as Mankind are repreſented in Scripture, as being of a wicked Heart *from their Youth,* ſo in other Places they are ſpoken of as being thus *from the Womb,* Pſal. lviii 3. *The wicked are eſtranged* from the *Womb: They go aſtray as ſoon as they be born, ſpeaking Lies.*' Tis obſervable, that the Pſalmiſt mentions this as what belongs to the Wicked, as the SONS OF MEN: for, theſe are the preceeding Words;

" *Do ye judge uprightly*, O ye Sons of Men?—Yea, in Heart ye work Wickedneſs." (A Phraſe of the like Import with that in Gen. viii. 21. *The Imagination*, or Operation, as it might have been render'd, of his Heart is evil.) Then it follows, *The Wicked are eſtranged* from the Womb, &c. The next Verſe is, *Their Poiſon is like the Poiſon of a Serpent.* 'Tis ſo remarkably, as the very Nature of a Serpent is Poiſon: Serpents are poiſonous as ſoon as they come into the World: They derive a poiſonous Nature by their Generation.—Dr. *T.* (P. 134, 135.) ſays, " 'Tis evident that this is a ſcrip-
" tural figurative Way of aggravating Wickedneſs,
" on the one Hand, and Virtue on the other, to
" ſpeak of it as being *from the Womb*." And as an Inſtance of the latter, he cites that in Iſai. xlix, 1. *The Lord hath called me* from the Womb; *from the Bowels of my Mother, he made Mention of my Name.* But I apprehend, that in order to *ſeeing* this to be *evident*, which he aſſerts, a Man muſt have Eyes peculiarly affected. I humbly conceive, that ſuch Phraſes as that in the 49th of *Iſaiah*, of God's calling the Prophet *from the Womb*, are *evidently*, not of the Import which he ſuppoſes; but mean truly from the Beginning of Exiſtence, and are manifeſtly of like Signification with that which is ſaid of the Prophet *Jeremiah*, Jer. i. 5. *Before I formed thee in the Womb, I knew thee: Before thou cameſt out of the Womb, I ſanctified thee, and ordained thee a Prophet of the Nations.* Which ſurely means ſomething elſe beſides a high Degree of Virtue: It plainly ſignifies that he was, from his firſt Exiſtence, ſet apart by God for a Prophet. And it would be as unreaſonable to underſtand it otherwiſe, as to ſuppoſe, the Angel meant any other than that *Samſon* was ſet apart to be a Nazarite from the Beginning of his Life, when he ſays to his Mother, *Behold thou*

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ſhalt conceive and bear a Son: and now drink no Wine, nor ſtrong Drink, &c. *For the Child ſhall be a Nazarite to God,* from the Womb, *to the Day of his Death.* By theſe Inſtances it is plain, that the Phraſe *From the Womb,* as the other, *From the Youth,* as uſed in Scripture, properly ſignifies from the Beginning of Life.

Very remarkable is that Place, Job xv. 14, 15, 16. *What is Man, that he ſhould be clean? And he that is* born of a Woman, *that he ſhould be righteous? Behold he putteth no Truſt in his Saints; yea, the Heavens are not clean in his Sight: How much more abominable and filthy is Man, which drinketh Iniquity like Water?* And no leſs remarkable is our Author's Method of managing of it. The 16th Ver. expreſſes an exceeding Degree of Wickedneſs, in as plain and emphatical Terms, almoſt, as can be invented; every Word repreſenting this in the ſtrongeſt Manner: *How much more abominable and filthy is Man, that drinketh Iniquity like Water?* I can't now recollect, where we have a Sentence equal to it, in the whole Bible, for an emphatical, lively and ſtrong Repreſentation of great Wickedneſs of Heart. Any one of the Words, as ſuch Words are uſed in Scripture, would repreſent great Wickedneſs: If it had been only ſaid, *How much more abominable is Man?* Or, *How much more filthy is Man?* Or, *Man drinketh Iniquity.*—But all theſe are accumulated, with the Addition of—*like Water,*—the further to repreſent the Boldneſs or Greedineſs of Men, in Wickedneſs: Tho' Iniquity be the moſt deadly Poiſon, yet Men drink it as boldly as they drink Water, are as familiar with it as with their common Drink, and drink it with like Greedineſs, as he that is thirſty drinks Water. That Boldneſs and Eagerneſs in perſecuting the Saints, by which the great Degree of the Depravity of Man's Heart often appears, is re-

preſented thus (Pſal. xiv. 4) *Have the Workers of Iniquity no Knowledge, who eat up my People,* " as they eat Bread?" And the greateſt Eagerneſs of Thirſt is repreſented by thirſting as an Animal thirſts after Water, Pſal. xlii. 1.

Now let us ſee the ſoft, eaſy, light Manner in which Dr. *T.* treats this Place, P. 143. " *How* " *much more abominable and filthy is Man,* IN " COMPARISON OF THE DIVINE PURI- " TY, " who drinketh Iniquity like Water"? " Who is attended with ſo many ſenſual Appetites, " and ſo apt to indulge them. You ſee the Argu- " ment; Man in his preſent weak, and fleſhly State, " cannot be clean before God. Why ſo? Becauſe " he is conceived and born in Sin, by Reaſon of " *Adam*'s Sin? No ſuch Thing. But becauſe the " pureſt Creatures are not pure *in Compariſon of* " *God.* Much leſs a Being ſubject to ſo many IN- " FIRMITIES, as a MORTAL Man. Which " is a Demonſtration to Me, not only, that *Job* and " his Friends did not intend to eſtabliſh the Doc- " trine we are now examining, but that they were " wholly Strangers to it." Thus this Author endeavours to reconcile this Text with his Doctrine of the perfect native Innocence of Mankind: In which we have a notable Specimen of his *Demonſtrations,* as well as of that great Impartiality and Fairneſs in examining and expounding the Scripture, which he makes ſo often a Profeſſion of.

In this Place we are not only told, how wicked Man's Heart is, but alſo how Men come by ſuch Wickedneſs; even by being of the Race of Mankind, by ordinary Generation: *What is Man, that he ſhould be clean? and he that is born of a Woman, that he ſhould be righteous?* Our Author (p. 141, 142) repreſents Man's being born of a Woman, as a *Periphraſis,* to ſignify Man; and that there is no

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Deſign in the Words to give a Reaſon, why Man is not clean and righteous. But the Caſe is moſt evidently otherwiſe, if we may interpret the Book of *Job* by itſelf: 'Tis moſt plain, that Man's being *born of a Woman* is given as a Reaſon of his not being clean; Chap. xiv. 4. *Who can bring a clean Thing out of an unclean? Job* is ſpeaking there expreſly of Man's being born of a Woman, as appears in Ver. 1. And here how plain is it, that this is given as a Reaſon of Man's not being clean? Concerning this Dr. *T.* ſays, *That this has no Reſpect to any moral Uncleanneſs, but only common Frailty*, &c. But how evidently is this alſo otherwiſe? when that Uncleanneſs which a Man has by being born of a Woman, is expreſly explain'd of *Unrighteouſneſs*, in the next Chapter at the 14th Ver. *What is Man, that he ſhould be clean? and he that is born of a Woman, that he ſhould be RIGHTEOUS?* And alſo in Chap. xxv. 4. *How then can Man be juſtified with God? And how can he be clean, that is born of a Woman?* 'Tis a moral Cleanneſs *Bildad* is ſpeaking of, which a Man needs in Order to being *juſtified.*— His Deſign is, to convince *Job* of his moral Impurity, and from thence of God's Righteouſneſs in his ſevere Judgments upon him; and not of his natural Frailty.

And without Doubt, *David* has reſpect to this ſame Way of Derivation of Wickedneſs of Heart, when he ſays, Pſal. li. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* It alters not the Caſe as to the Argument we are upon, whether the Word tranſlated *conceive*, ſignify conceive, or nurſe; which latter, our Author takes ſo much Pains to prove: For when he has done all, he ſpeaks of it as a juſt Tranſlation of the Words to render them thus, *I was BORN in Iniquity, and in Sin did my Mother nurſe me.* (P. 135.) If it is

own'd that Man is *born in Sin*, 'tis not worth the while to diſpute, whether 'tis expreſly aſſerted, that he is *conceived in Sin*. But Dr. *T.* after his Manner inſiſts, that ſuch Expreſſions, as being *born in Sin*, being *Tranſgreſſors from the Womb*, and the like, are only Phraſes figuratively to denote Aggravation, and high Degree of Wickedneſs. But the contrary has been already demonſtrated, from many plain Scripture-Inſtances.—Nor is one Inſtance produced, in which there is any Evidence that ſuch a Phraſe is uſed in ſuch a Manner. A poetical Sentence out of *Virgil*'s *Æneids*, has here been produced, and made much of by ſome, as parallel with this, in what *Dido* ſays to *Æneas*, in theſe Lines:

Nec tibi Diva Parens Generis, nec Dardanus Author,
Perfide: Sed duris genuit te Cautibus horrens
Caucaſus, Hyrcanæque admôrunt Ubera Tigres.

In which ſhe tells *Æneas*, that not a Goddeſs was his Mother, nor *Anchiſes* his Father; but that he had been brought forth by a horrid rocky Mountain, and nurſed at the Dugs of Tygers, to repreſent the Greatneſs of his Cruelty to her. But how unlike and unparallel is this? Nothing could be more natural, than for a Woman overpower'd with the Paſſion of Love, and diſtracted with raging Jealouſy and Diſappointment, thinking herſelf treated with brutiſh Perfidy and Cruelty, by a Lover whoſe higheſt Fame had been his being the Son of a Goddeſs, to aggravate his Inhumanity and Hard-heartedneſs with this, That his Behaviour was not worthy the Son of a Goddeſs, nor becoming one whoſe Father was an illuſtrious Prince; and that he acted more as if he had been brought forth by hard unrelenting Rocks, and had ſucked the Dugs of Tygers. But what is there in the Caſe of *David*, parallel, or at all in like Manner leading him to ſpeak of himſelf as

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born in Sin, in any ſuch Senſe? He is not ſpeaking himſelf, nor any one elſe ſpeaking to him, of any excellent and divine Father and Mother, that he was born of: Nor is there any Appearance of his aggravating his Sin, by its being unworthy of his high Birth. There is nothing elſe viſible in *David*'s Caſe, to lead him to take Notice of his being *born in Sin*, but only his having ſuch Experience of the Continuance and Power of indwelling Sin, after ſo long a Time, and ſo many and great Means to engage him to Holineſs; which ſhew'd, that Sin was inbred, and in his very Nature.

Dr. *T.* very often objects to theſe and other Texts, brought by Divines to prove original Sin, that there is no Mention made in them of *Adam*, nor of his Sin. He cries out, *Here is not the leaſt Mention, or Intimation of* Adam *or any ill Effects of his Sin upon us.*——*Here's not one Word, nor the leaſt Hint of* Adam, *or any Conſequences of his Sin*, &c. &c. * He ſays, † "If *Job* and his Friends had "known and believed the Doctrine of a corrupt "Nature, derived from *Adam*'s Sin only, they ought "in Reaſon and Truth to have given this as the "true and only Reaſon of the human Imperfection "and Uncleanneſs they mention." But theſe Objections and Exclamations are made no leſs impertinently, than they are frequently. 'Tis no more a Proof, that Corruption of Nature did not come by *Adam*'s Sin, becauſe many Times when it is mentioned, *Adam*'s Sin is not expreſly mention'd as the Cauſe of it, than that Death did not come by *Adam*'s Sin (as Dr. *T.* ſays it did) becauſe tho' Death as incident to Mankind, is mentioned ſo often in the old Teſtament,

* P. 5. 64, 96, 97, 98, 102, 108, 112, 118, 120, 122, 123, 127, 128, 136, 142, 143, 152, 155, 229, 149. † 142.

Teſtament, and by our Saviour in his Diſcourſes yet *Adam*'s Sin is not once expreſly mentioned, after the three firſt Chapters of *Geneſis*, any where in all the old Teſtament, or the four Evangeliſts, as the Occaſion of it.

What Chriſtian has there ever been, that believed the moral Corruption of the Nature of Mankind, who ever doubted that it came that Way, which the Apoſtle ſpeaks of, when he ſays, "*By one Man* Sin entered into the World, and Death by Sin"? Nor indeed have they any more Reaſon to doubt of it, than to doubt of the whole Hiſtory of our firſt Parents, becauſe *Adam*'s Name is ſo rarely menti-on'd, on any Occaſion in Scripture, after that firſt Account of him, and *Eve*'s never at all; and becauſe we have no more any expreſs Mention of the particular Manner, in which Mankind were firſt brought into Being, either with reſpect to the Creation of *Adam* or *Eve*. 'Tis ſufficient, that the abiding, moſt viſible Effects of theſe Things remain, in the View of Mankind in all Ages, and are often ſpoken of in Scripture; and the particular Manner of their being introduced, is once plainly ſet forth in the Beginning of the Bible, in that Hiſtory which gives us an Account of the Origin of all Things. And doubtleſs it was expected, by the great Author of the Bible, that the Account in the three firſt Chapters of *Geneſis* ſhould be taken as a plain Account of the Introduction of both natural and moral Evil, into the World; as it has been ſhewn to be ſo indeed. The Hiſtory of *Adam*'s Sin, with its Circumſtances, God's Threatning, and the Sentence pronounced upon him after his Tranſgreſſion, and the immediate Conſequences, conſiſting in ſo vaſt an Alteration in his State, and the State of the World, which abides ſtill, with reſpect to all his Poſterity, do moſt directly and ſufficiently lead to an underſtanding of the

the Riſe of Calamity, Sin and Death, in this ſinful miſerable World.

'Tis fit, we all ſhould know, that it don't become us to tell the moſt High, how often he ſhall particularly explain and give the Reaſon of any Doctrine which he teaches, in order to our believing what he ſays. If he has at all given us Evidence that it is a Doctrine agreable to his Mind, it becomes us to receive it with full Credit and Submiſſion; and not ſullenly to reject it, becauſe our Notions and Humours are not ſuited in the Manner, and Number of Times, of his particularly explaining it to us. How often is Pardon of Sins promis'd in the Old Teſtament to repenting and returning Sinners? How many hundred Times is God's ſpecial Favour there promiſed to the ſincerely Righteous, without any expreſs Mention of theſe Benefits being thro' Chriſt? Would it therefore be becoming us to ſay, that in-as-much as our Dependence on Chriſt for theſe Benefits, is a Doctrine, which, if true, is of ſuch Importance, that God ought expreſly to have mention'd Chriſt's Merits as the Reaſon and Ground of the Benefits, if he knew they were the Ground of them, and ſhould have plainly declar'd it ſooner, and more frequently, if ever he expected we ſhould believe him, when he did tell us of it?—How often is Vengeance and Miſery threaten'd in the old Teſtament to the Wicked, without any clear and expreſs Signification of any ſuch Thing intended, as that everlaſting Fire, where there is Wailing and Gnaſhing of Teeth, in another World, which Chriſt ſo often ſpeaks of as the Puniſhment appointed for all the Wicked? Would it now become a Chriſtian, to object and ſay, that if God really meant any ſuch thing, he ought *in Reaſon and Truth* to have declared it plainly and fully; and not to have been ſo ſilent about a Matter of ſuch vaſt Importance to all Mankind, for four Thouſand Years together?

CHAP.

CHAP. III.

Observations on various other Places of Scripture, principally of the New Teſtament, *proving the Doctrine of Original Sin.*

SECT. I.

Obſervations on Joh. III. 6. *in Connection with ſome other Paſſages in the New Teſtament.*

THoſe Words of Chriſt, giving a Reaſon to *Nicodemus*, why we muſt be born again, Joh. iii. 6. *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit*; have not without good Reaſon been produced by Divines, as a Proof of the Doctrine of Original Sin: ſuppoſing, that by *Fleſh* here is meant *the human Nature in a debaſed and corrupt State.* Yet Dr. *T.* (P. 144.) thus explains theſe Words, *That which is born of the Fleſh, is Fleſh*; "That which is born by natural "Deſcent and Propagation, is a Man conſiſting of "Body and Soul, or the meer Conſtitution and "Powers of a Man, in their natural State." But the conſtant Uſe of theſe Terms, *Fleſh*, and *Spirit*, in other Parts of the New Teſtament, when thus ſet in Oppoſition one to another, and the latter ſaid to be produced by the Spirit of God, as here; and when ſpeaking of the ſame Thing, which Chriſt is here ſpeaking of to *Nicodemus*, *viz.* the requiſite Qualifications to Salvation, this will fully vindicate the Senſe of our Divines. Thus in the 7th and 8th Chapters of *Romans*, where theſe Terms *Fleſh*, and *Spirit* (σαρξ and πνευμα) are abundantly repeated, and ſet in Oppoſition, as here. So, Chap. vii. 14. *The Law is* ſpiritual (πνευματικος) but I am carnal, (σαρκικος) ſold under Sin. He can't only mean, 'I am

am *a Man, conſiſting of Body and Soul, and having the Powers of a Man.*' Ver. 18. *I know that in me, that is, in my* Fleſh, *dwelleth no good Thing.* He don't mean to condemn his Frame, *as conſiſting of Body and Soul*; and to aſſert, that in his *human Conſtitution, with the Powers of a Man,* dwells no good Thing. And when he ſays in the laſt Verſe of the Chapter, *With the Mind I my ſelf ſerve the Law of God, but with the* Fleſh *the Law of Sin*; He can't mean, '*I my ſelf ſerve the Law of God*; but with my innocent *human Conſtitution, as having the Powers of a Man,* I ſerve the Law of Sin.' And when he ſays in the next Words, in the Beginning of the 8th Chapter, *There is no Condemnation to them—that walk not after the* Fleſh, *but after the* Spirit; and Ver. 4. *The Righteouſneſs of the Law is fulfilled in us, who walk not after the Fleſh*; He can't mean, 'There is no Condemnation to them that walk not according to *the Powers of a Man,*' &c. And when he ſays, Ver. 5. and 6. *They that are after the* Fleſh, *do mind the things of the* Fleſh; and *to be* carnally *minded is Death*; He don't intend, 'They that are according to *the human Conſtitution and* the *Powers of a Man,* do mind the Things of the *human Conſtitution and Powers*; and to mind theſe, is Death.' And when he ſays, Ver. 7, and 8. *The carnal* (or fleſhly) *Mind is Enmity againſt God, and is not ſubject to the Law of God, nor indeed can be; So that they that are in the* Fleſh, *cannot pleaſe God*; He can't mean, that to mind the Things which are agreable to the *Powers and Conſtitution of a Man* (who, as our Author ſays, is conſtituted or made right) is Enmity againſt God; And that a Mind which is agreeable to this right human Conſtitution, as God hath made it, is not ſubject to the Law of God, nor indeed can be; and that they who are according to ſuch a Conſtitution, cannot pleaſe God. And when

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it is ſaid, Ver. 9. *Ye are not in the* Fleſh, *but in the* Spirit; the Apoſtle can't mean, Ye are not in the *human Nature, as conſtituted of Body and Soul, and with the Powers of a Man.* 'Tis moſt manifeſt, that by the *Fleſh* here the Apoſtle means ſome Nature that is corrupt, and of an evil Tendency, and directly oppoſite to the Law, and holy Nature of God; ſo that to be and walk according to it, and to have a Mind conformed to it, is to be an utter Enemy to God and his Law, in a perfect Inconſiſtence with being ſubject to God, and pleaſing God; and in a ſure and infallible Tendency to Death, and utter Deſtruction. And it is plain, that here by *being* and *walking after*, or according to the *Fleſh*, is meant the ſame Thing as being and walking according to a corrupt and ſinful Nature; and to be and walk according to the *Spirit*, is to be and walk according to a holy and divine Nature, or Principle: and to be *carnally* minded, is the ſame as being viciouſly and corruptly minded; to be *ſpiritually* minded, is to be of a virtuous and holy Diſpoſition.

When Chriſt ſays, Joh. iii. 6. *That which is born of the* Fleſh, *is* Fleſh, he repreſents the *Fleſh* not meerly as a Quality; for it would be incongruous, to ſpeak of a Quality as a Thing born: 'tis a Perſon, or Man, that is born. Therefore Man, as in his whole Nature corrupt, is called *Fleſh*: Which is agreeable to other Scripture-Repreſentations, where the corrupt Nature is called the *Old Man*, the *Body of Sin*, and the *Body of Death*. Agreeable to this are thoſe Repreſentations in the 7th and 8th Chapters of *Romans:* there *Fleſh* is figuratively repreſented as a Perſon, according to the Apoſtle's Manner, obſerved by Mr. *Locke*, and after him by Dr. *7—r*; who takes Notice, that the Apoſtle, in the 6th and 7th of *Romans* repreſents Sin as a Perſon;

ſon; and that he figuratively diſtinguiſhes in himſelf two Perſons, ſpeaking of Fleſh as his Perſon. *For I know that in ME, that is, in my* Fleſh, *dwelleth no good Thing.* And it may be obſerved, that in the 8th Chapter, he ſtill continues this Repreſentation, ſpeaking of the *Fleſh* as a Perſon: and accordingly in the 6th and 7th Verſes, ſpeaks of *the Mind of the Fleſh*, Φρονημα σαρκος and of *the Mind of the Spirit*, Φρονημα πνευματος, as if the *Fleſh* and *Spirit* were two oppoſite Perſons, each having a Mind contrary to the Mind of the other. Dr. *T.* interprets this *Mind of the Fleſh*, and *Mind of the Spirit*, as tho' the *Fleſh* and the *Spirit* were here ſpoken of as the different *Objects*, about which the Mind ſpoken of is converſant. Which is plainly beſide the Apoſtle's Senſe; who ſpeaks of the Fleſh and Spirit as the Subjects and Agents, in which the Mind ſpoken of is; and not the Objects, about which is acts. We have the ſame Phraſe again, Ver. 27. *He that ſearcheth the Hearts*, knoweth what is the MIND OF THE SPIRIT, Φρονημα πνευματος; the Mind of the ſpiritual Nature in the Saints being the ſame with the Mind of the Spirit of God himſelf, who imparts and actuates that ſpiritual Nature; Here the Spirit is the Subject and Agent, and not the Object. The ſame Apoſtle in like Manner uſes the Word, νους, in Col. ii. 18. *Vainly puffed up by his* fleſhly Mind, απο τυ νοος της σαρκος αυτυ, *by the Mind of his Fleſh.* And this Agent ſo often called *Fleſh*, repreſented by the Apoſtle, as altogether evil, without any good Thing dwelling in it, or belonging to it, yea perfectly contrary to God and his Law, and tending wholly to Death and Ruin, and directly oppoſite to the Spirit, is what Chriſt ſpeaks of to *Nicodemus* as born in the firſt Birth, as giving a Reaſon why there is a Neceſſity of a New-birth, in Order to a better Production.

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One thing is particularly obſervable in that Diſcourſe of the Apoſtle, in the 7th and 8th of *Romans*, in which he ſo often uſes the Term *Fleſh*, as oppoſite to *Spirit*, which, as well as many other Things in his Diſcourſe, makes it plain, that by *Fleſh* he means ſomething in itſelf corrupt and ſinful; and that is, that he expreſly calls it *ſinful Fleſh*, Rom. viii. 3. 'Tis manifeſt, that by *ſinful Fleſh* he means the ſame Thing with that Fleſh ſpoken of in the immediately foregoing and following Words, and in all the Context: And that when it is ſaid, Chriſt was made in the Likeneſs of *ſinful Fleſh*, the Expreſſion is equipollent with thoſe that ſpeak of Chriſt as *made Sin, and made a Curſe for us.*

Fleſh and *Spirit* are oppoſed one to another in Gal. v. in the ſame Manner as in the 8th of *Romans:* And there, by *Fleſh* cannot be meant only the *human Nature of Body and Soul*, or *the meer Conſtitution and Powers of a Man*, as in its natural State, innocent and right. In the 16th Ver. the Apoſtle ſays, "Walk in the *Spirit*, and ye ſhall not fulfil "the Luſts of the *Fleſh:*" where the Fleſh is ſpoken of as a Thing of an evil Inclination, Deſire or Luſt. But this is more ſtrongly ſignified in the next Words; *For the* Fleſh *luſteth againſt the* Spirit, *and the* Spirit *againſt the* Fleſh; *and theſe are contrary one to another.* What could have been ſaid more plainly, to ſhew that what the Apoſtle means by *Fleſh*, is ſomething very evil in its Nature, and an irreconcileable Enemy to all Goodneſs? And it may be obſerved, that in theſe Words, and thoſe that follow, the Apoſtle ſtill figuratively repreſents the *Fleſh* as a Perſon or Agent, deſiring, acting, having Luſts, and performing Works. And by Works of the *Fleſh*, and Fruits of the *Spirit*, which are oppoſed to each other, from Ver. 19. to the End, are plainly meant the ſame as Works of a ſinful Nature,

and

and Fruits of a holy renewed Nature. *Now the Works of the* Fleſh *are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Wrath, Strife, Seditions, Hereſies,* &c.—*But the Fruit of the* Spirit *is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs,* &c. The Apoſtle, by *Fleſh*, don't mean any thing that is innocent and good in itſelf, that only needs to be reſtrained, and kept in proper Bounds; but ſomething altogether Evil, which is to be deſtroyed, and not only reſtrained, 1 Cor. v. 5. *To deliver ſuch an One to Satan, for the* Deſtruction of the Fleſh. We muſt have *no Mercy on it*; we can't be *too cruel to it*; it muſt even *be crucified.* Gal. v. 24. *They that are Chriſt's have* crucified *the* Fleſh, *with the Affections and Luſts.*

The Apoſtle *John*, the ſame Apoſtle that writes the Account of what Chriſt ſaid to *Nicodemus*, by the *Spirit* means the ſame Thing as a new, divine and holy Nature, exerting itſelf in a Principle of divine Love, which is the Sum of all Chriſtian Holineſs. 1 Joh. iii. 23, 24. *And that we ſhould love one another, as he gave us Commandment; and he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the* Spirit *that he hath given us.* With Chap. iv. 12, 13. *If we love one another, God dwelleth in us, and his Love is perfected in us: Hereby know we, that we dwell in him, becauſe he hath given us of his* Spirit. The ſpiritual Principle in us being as it were a Communication of the Spirit of God to us.

And as by πνευμα is meant a holy Nature, ſo by the Epithet πνευματικος, *ſpiritual*, is meant the ſame as truly virtuous and holy, Gal. vi. 1. *Ye that are* ſpiritual, *reſtore ſuch an one in the Spirit of Meekneſs.* The Apoſtle refers to what he had juſt ſaid, in the End of the foregoing Chapter, where he had mentioned

tioned *Meekneſs*, as a Fruit of the *Spirit*. And ſo by *carnal*, or *fleſhly*, σαρκικος is meant the ſame as ſinful. Rom. vii. 14. *The Law is* ſpiritual (i. e. holy) *But I am* carnal, *ſold under Sin.*

And 'tis evident, that by *Fleſh*, as the Word is uſed in the New Teſtament, and oppoſed to *Spirit*, when ſpeaking of the Qualifications for eternal Salvation, is not meant only what is now vulgarly called *the Sins of the Fleſh*, conſiſting in inordinate Appetites of the Body, and their Indulgence; but the whole Body of Sin, implying thoſe Luſts that are moſt ſubtil, and furtheſt from any Relation to the Body; ſuch as Pride, Malice, Envy, &c. When the *Works of the Fleſh* are enumerated, Gal. v. 19, 20, 21. they are Vices of the latter Kind chiefly, that are mentioned; *Idolatry*, *Witchcraft*, *Hatred*, *Variance*, *Emulations*, *Wrath*, *Strife*, *Seditions*, *Hereſies*, *Envyings*. So, Pride of Heart is the Effect or Operation of the *Fleſh*. Col. ii. 18. *Vainly puffed up by his* fleſhly Mind: in the *Greek*, *by the Mind of the Fleſh*. So *Pride*, *Envying*, *Strife* and *Diviſion*, are ſpoken of as Works of the *Fleſh*, 1 Cor. iii. 3, 4. *For ye are yet* carnal (σαρκικοι *fleſhly.*) *For whereas there is Envying, and Strife, and Diviſion, are ye not* carnal, *and walk as Men? For while one ſaith, I am of* Paul, *and another, I am of* Apollos, *are ye not carnal?* Such kind of Luſts don't depend on the Body, or external Senſes; for the Devil himſelf has them in the higheſt Degree, who has not, nor ever had, any Body or external Senſes to gratify.

Here, if it ſhould be enquir'd, how Corruption or Depravity in general, or the Nature of Man as corrupt and ſinful, came to be called *Fleſh*; and not only that Corruption which conſiſts in inordinate bodily Appetites? I think, what the Apoſtle ſays in the laſt cited Place, *Are ye not carnal, and walk AS MEN?*

MEN? leads us to the true Reaſon. 'Tis becauſe a corrupt and ſinful Nature is what properly belongs to *Mankind*, or the Race of *Adam*, as they are in themſelves, and as they are *by Nature*. The Word *Fleſh* is a Word often uſed in both old Teſtament and new, to ſignify *Mankind* in their preſent State. To enumerate all the Places, would be very tedious; I ſhall therefore only mention a few Places in the New Teſtament. Matt. xxiv. 22. *Except thoſe Days ſhould be ſhortned, no* Fleſh *ſhould be ſaved.* Luk. iii. 6. *All* Fleſh *ſhall ſee the Salvation of God.* Joh. xvii. 2. *Thou haſt given him Power over all* Fleſh. See alſo Act. ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. Man's Nature, being left to itſelf, forſaken of the Spirit of God, as it was when Man fell, and conſequently forſaken of divine and holy Principles, of itſelf became exceeding corrupt, utterly depraved and ruined. And ſo the Word *Fleſh*, which ſignifies *Man*, came to be uſed to ſignify Man as he is in himſelf, in his natural State, debaſed, corrupt and ruin'd. And on the other Hand, the Word *Spirit* came to be uſed to ſignify a divine and holy Principle, or new Nature; becauſe that is not *of Man*, but *of God*, by the Indwelling and vital Influence of his *Spirit*. And thus to be *corrupt*, and to be *carnal* or *fleſhly*, and to *walk as Men*, are the ſame thing with the Apoſtle. And ſo in other Parts of the Scripture, to *ſavour the Things that be of Men*, and to *ſavour Things which are corrupt*, are the ſame; and *Sons of Men*, and *wicked Men*, alſo are the ſame, as was obſerved before. And on the other Hand, to *ſavour the Things that be of God*, and to *receive the Things of the Spirit of God*, are Phraſes that ſignify as much as reliſhing and embracing true Holineſs or divine Virtue.

All theſe Things confirm what we have ſuppoſed to be Chriſt's Meaning, in ſaying, *That which is born*

born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit. His Speech implies, that what is born in the firſt Birth of Man, is Nothing but Man as he is of himſelf, without any Thing divine in him; depraved, debaſed, ſinful, ruin'd Man, utterly unfit to enter into the Kingdom of God, and incapable of the ſpiritual divine Happineſs of that Kingdom: but that which is born in the new Birth, of the Spirit of God, is a ſpiritual Principle, and holy and divine Nature, meet for the divine and heavenly Kingdom. 'Tis a Confirmation that this is the true Meaning, that it is not only evidently agreeable to the conſtant Language of the Spirit of Chriſt in the New-Teſtament; but the Words underſtood in this Senſe, contain the proper and true Reaſon, why a Man muſt be born again, in order to enter into the Kingdom of God; the Reaſon that is given every where in other Parts of the Scripture for the Neceſſity of a Renovation, a Change of Mind, a new Heart, &c. in order to Salvation: To give a Reaſon of which to *Nicodemus*, is plainly Chriſt's Deſign in the Words which have been inſiſted on.

Before I proceed, I would obſerve one Thing as a Corollary from what has been ſaid.

Corol. If by Fleſh and Spirit when ſpoken of in the New Teſtament, and oppoſed to each other, in Diſcourſes on the neceſſary Qualifications for Salvation, we are to underſtand what has been now ſuppoſed, it will not only follow, that Men by Nature are corrupt, but *wholly corrupt*, without any good Thing. If by Fleſh is meant Man's Nature, as he receives it in his firſt Birth, then *therein dwelleth no good Thing*; as appears by Rom. vii. 18. 'Tis wholly oppoſite to God, and to Subjection to his Law, as appears by Rom. viii. 7, 8. 'Tis directly contrary to true Holineſs, and wholly oppoſes it, and Holineſs is oppoſite to that; as appears by Gal.

v. 17.

v. 17. So long as Men are in their natural State, they not only have no good Thing, but it is impoſſible they ſhould have, or do any good Thing; as appears by Rom. viii. 8. There is nothing in their Nature, as they have it by the firſt Birth, whence ſhould ariſe any true Subjection to God; as appears by Rom. viii. 7. If there were any Thing truly good in the *Fleſh*, or in *Man's Nature*, or natural Diſpoſition, under a moral View, then it ſhould only be amended; but the Scripture repreſents as tho' we were to be Enemies to it, and were to ſeek nothing ſhort of its entire Deſtruction, as has been obſerved. And elſewhere the Apoſtle directs not to the amending of the *old Man*, but *putting it off*, and putting on the *new Man*; and ſeeks not to have the *Body of Death* made better, but to be *deliver'd* from it; And ſays, *That if any Man be in Chriſt, he is a new Creature* (which doubtleſs means the ſame as a Man *new-born*) *Old Things are* (not amended) *but paſſed away, and ALL Things are become new.*

But this will be further evident, if we particularly conſider the Apoſtle's Diſcourſe in the latter Part of the ſecond Chapter of 1 *Cor.* and the Beginning of the third. There the Apoſtle ſpeaks of the *natural Man*, and the *ſpiritual Man*: where *natural* and *ſpiritual* are oppos'd juſt in the ſame Manner, as I have obſerved *carnal* and *ſpiritual* often are. In Chap. ii. 14, 15. he ſays, *The natural Man receiveth not the Things of the Spirit of God: for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpiritual judgeth all Things.* And not only does the Apoſtle here oppoſe *natural* and *ſpiritual*, juſt as he elſewhere does *carnal* and *ſpiritual*, but his following Diſcourſe evidently ſhows, that he means the very ſame Diſtinction, the ſame two diſtinct and oppoſite Things. For immediately on his thus ſpeaking of the

the Difference between the *natural* and the *ſpiritual* Man, he turns to the *Corinthians*, in the firſt Words of the next Chapter, connected with this, and ſays, *And* I, *Brethren, could not ſpeak unto you as unto* ſpiritual, *but as unto* carnal. Referring manifeſtly to what he had been ſaying, in the immedialy preceeding Diſcourſe, about *ſpiritual* and natural *Men*, and evidently uſing the Word, *carnal*, as ſynonymous with *natural*. By which it is put out of all reaſonable Diſpute, that the Apoſtle by *natural Men* means the ſame as Men in that *carnal*, ſinful State, that they are in by their firſt Birth;—notwithſtanding all the Gloſſes and Criticiſms, by which modern Writers have endeavoured to palm upon us another Senſe of this Phraſe, and ſo to deprive us of the clear Inſtruction the Apoſtle gives in that 14th ver. concerning the ſinful miſerable State of Man by Nature. Dr. *T.* ſays, by ψυχικος, is meant the *animal Man*, the Man who maketh Senſe and Appetite the Law of his Action. If he aims to limit the Meaning of the Word to external Senſe, and bodily Appetite, his Meaning is certainly not the Apoſtle's. For the Apoſtle in his Senſe includes the more ſpiritual Vices of Envy, Strife, &c. as appears by the four firſt Verſes of the next Chapter; where, as I have obſerved, he ſubſtitutes the Word *carnal* in the Place of ψυχικος. So the Apoſtle *Jude* uſes the Word in like Manner, oppoſing it to *ſpiritual*, or *having the Spirit*, ver. 19. *Theſe are they that ſeparate themſelves, ſenſual* (ψυχικοι) "not having the Spirit." The Vices he had been juſt ſpeaking of, were chiefly of the more ſpiritual Kind. Ver. 16. *Theſe are Murmurers, Complainers, walking after their own Luſts; and their Mouth ſpeaketh great ſwelling Words, having Men's Perſons in Admiration becauſe of Advantage.* The Vices mentioned are much of the ſame Kind with thoſe of the *Corinthi-*

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ans, for which he calls them *carnal*; *Envying*, *Strife* and *Diviſions*, and ſaying, *I am of Paul*, and *I of Apollos*; and being *puffed up for one againſt another*. We have the ſame Word again, Jam. iii. 14, 15. *If ye have bitter Envying and Strife, glory not, and lie not againſt the Truth: This Wiſdom deſcendeth not from above, but is earthly*, ſenſual (ψυχικη) and *deviliſh*; where alſo the Vices the Apoſtle ſpeaks of are of the more ſpiritual Kind.

So that on the whole, there is ſufficient Reaſon to underſtand the Apoſtle, when he ſpeaks of the *natural Man* in that 1 Cor. ii. 14. as meaning Man in his native corrupt State. And his Words repreſent him as totally corrupt, wholly a Stranger and Enemy to true Virtue or Holineſs, and Things appertaining to it, which it appears are commonly intended in the New Teſtament by Things *ſpiritual*, and are doubtleſs here meant by *Things of the Spirit of God*. Theſe Words alſo repreſent, that it is impoſſible Man ſhould be otherwiſe, while in his natural State. The Expreſſions are very ſtrong: *The natural Man receiveth not the Things of the Spirit of God*, is not ſuſceptible of Things of that Kind, *neither can he know them*, can have no true Senſe or Reliſh of them, or Notion of their real Nature and true Excellency; *Becauſe they are ſpiritually diſcerned*; they are not diſcerned by Means of any Principle in Nature, but altogether by a Principle that is divine, ſomething introduced by the Grace of God's holy Spirit, which is above all that is natural. The Words are in a conſiderable Degree parallel with thoſe of our Saviour, Joh. xiv. 16, 17. *He ſhall give you the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him; for he dwelleth with you, and ſhall be in you.*

SECT. II.

Obſervations on Rom. iii. 9,——24.

IF the Scriptures repreſent all Mankind as wicked in their firſt State, before they are made Partakers of the Benefits of Chriſt's Redemption, then they are wicked by Nature: For doubtleſs Men's firſt State is their native State, or the State they come into the World in. But the Scriptures do thus repreſent all Mankind.

Before I mention particular Texts to this Purpoſe, I would obſerve, that it alters not the Caſe as to the Argument in Hand, whether we ſuppoſe theſe Texts ſpeak directly of Infants, or only of ſuch as are capable of ſome Underſtanding, ſo as to underſtand ſomething of their own Duty and State. For if it be ſo with all Mankind, that as ſoon as ever they are capable of reflecting and knowing their own moral State, they find themſelves wicked, this proves that they are wicked by Nature; either born wicked, or born with an infallible Diſpoſition to be wicked as ſoon as poſſible, if there be any Difference between theſe; and either of them will prove Men to be born exceedingly depraved. I have before proved, that a native Propenſity to Sin certainly follows from many Things ſaid in the Scripture, of Mankind; but what I intend now, is ſomething more direct, to prove by direct Scripture-Teſtimony, that all Mankind in their firſt State are really of a wicked Character.

To this Purpoſe is exceeding full, expreſs and abundant that Paſſage of the Apoſtle, in *Rom.* iii. beginning with the 9th Ver. to the End of the 24th; which I ſhall ſet down at large, diſtinguiſhing the

univerſal

universal Terms which are here so often repeated, by a distinct Character. The Apostle having in the first Chap. Ver. 16, 17. laid down his Proposition, that none can be saved in any other Way than thro' the Righteousness of God, by Faith in Jesus Christ, he proceeds to prove this Point, by shewing particularly that all are in themselves wicked, and without any Righteousness of their own. First, he insists on the Wickedness of the *Gentiles*, in the first Chapter; and next, on the Wickedness of the *Jews*, in the second Chapter. And then in this Place, he comes to sum up the Matter, and draw the Conclusion in the Words following: "What then, are we "better than they? No, in no wise; for we have "before proved both *Jews* and *Gentiles*, that they "are all under Sin: As it is written, There is "NONE righteous, NO NOT ONE; there is "NONE that understandeth; there is NONE that "seeketh after God; they are ALL gone out of "the Way; they are TOGETHER become unprofitable; there is NONE that doth Good, "NO NOT ONE. Their Throat is an open Sepulchre; with their Tongues they have used Deceit; the Poison of Asps is under their Lips; "whose Mouth is full of Cursing and Bitterness; "their Feet are swift to shed Blood; Destruction "and Misery are in their Ways, and the Way of "Peace they have not known; there is no Fear of "God before their Eyes. Now we know, that "whatsoever Things the Law saith, it saith to them "that are under the Law, that EVERY Mouth "may be stopped, and ALL THE WORLD "may become guilty before God. Therefore by "the Deeds of the Law, there shall NO FLESH "be justified in his Sight; for by the Law is the "Knowledge of Sin. But now the Righteousness "of God without the Law, is manifest, being wit-

" neſſed by the Law and the Prophets; even the
" Righteouſneſs of God, which is by Faith of Jeſus
" Chriſt, unto ALL, and upon ALL them that be-
" lieve; for there is NO DIFFERENCE. For
" ALL have ſinned, and come ſhort of the Glory of
" God. Being juſtified freely by his Grace, thro'
" the Redemption which is in Jeſus Chriſt."——

Here the Thing which I would prove, *viz.* that Mankind in their firſt State, before they are intereſted in the Benefits of Chriſt's Redemption, are univerſally wicked, is declared with the utmoſt poſſible Fulneſs and Preciſion. So that if here this Matter be not ſet forth plainly, expreſly and fully, it muſt be becauſe no Words can do it, and it is not in the Power of Language or any Manner of Terms and Phraſes, however contrived and heaped up one upon another, determinately to ſignify any ſuch Thing.

Dr. *T.* to take off the Force of the whole, would have us to underſtand (P. 104—107.) that theſe Paſſages, quoted from the Pſalms, and other Parts of the old Teſtament, don't ſpeak of *all Mankind*, nor of *all the Jews*; *but only of them of whom they were true.* He obſerves, there were many that were innocent and righteous; tho' there were alſo many, a ſtrong Party, that were wicked, corrupt, *&c.* of whom theſe Texts were to be underſtood. Concerning which I would obſerve the following Things.

1. According to this, the Univerſality of the Terms that are found in theſe Places, which the Apoſtle cites from the old Teſtament, to prove that *all the World, both Jews and Gentiles, are under Sin*, is nothing to his Purpoſe. The Apoſtle uſes univerſal Terms in his Propoſition, and in his Concluſion, that ALL are under Sin, that EVERY MOUTH is ſtopped, ALL THE WORLD guilty,—that by the

the Deeds of the Law NO FLESH can be justified. And he chuses out a Number of universal Sayings or Clauses out of the Old Testament, to confirm this Universality; as, *There is none righteous; no, not one: They are all gone out of the Way; There is none that understandeth*, &c. But yet the Universality of these Expressions is nothing to his Purpose; because the universal Terms found in them have indeed no Reference to any such Universality, as this the Apostle speaks of, nor any Thing a-kin to it; they mean no Universality, either in the collective Sense, or personal Sense; no Universality of the Nations of the World, or of particular Persons in those Nations, or in any one Nation in the World: "*But only of those of whom they are true.*" That is, *There is none of them righteous*, of whom it is *true*, that they are not *righteous*; *no, not one*: *There is none that understand*, of whom it is *true*, that *they* understand not: *They are all gone out of the Way*, of whom it is *true*, that they are gone out of the Way, &c.—Or these Expressions are to be understood concerning that strong Party in *Israel*, in *David*'s and *Solomon*'s Days and in the Prophets Days: they are to be understood of them universally. And what is that to the Apostle's Purpose? How does such an Universality of Wickedness, as this,—that all were wicked in *Israel*, who were wicked,—or, that there was a particular evil Party, all of which were wicked,—confirm that Universality which the Apostle would prove, *viz.* That *all Jews* and *Gentiles*, and the *whole World* were wicked, and *every Mouth stopped*, and that *no Flesh* could be justified by their own Righteousness.

Here nothing can be said to abate the Nonsense, but this, That the Apostle would convince the *Jews*, that they were capable of being wicked, as well as other Nations; and to prove it, he mentions some

Texts, which ſhews that there was a wicked Party in *Iſrael*, a Thouſand Years ago: And that as to the univerſal Terms which happened to be in theſe Texts, the Apoſtle had no Reſpect to theſe; but his reciting them is as it were accidental, they happened to be in ſome Texts which ſpeak of an evil Party in *Iſrael*, and the Apoſtle cites them as they are, not becauſe they are any more to his Purpoſe for the univerſal Terms, which happen to be in them. But let the Reader look on the Words of the Apoſtle, and obſerve the Violence of ſuch a Suppoſition. Particularly let the Words of the 9th and 10th Verſes, and their Connection, be obſerved. *All are under Sin: as it is written, There is none righteous; no, not one.* How plain is it, that the Apoſtle cites that latter univerſal Clauſe out of the 14th Pſalm, to confirm the preceding univerſal Words of his own Propoſition? And yet it will follow from the Things which Dr. *T.* ſuppoſes, that the Univerſality of the Terms in the laſt Words, *There is none righteous; no, not one*, have no Relation at all to that Univerſality he ſpeaks of in the preceding Clauſe, to which they are join'd, *All are under Sin:* and is no more a Confirmation of it, than if the words were thus, 'There are *ſome*, or there are *many* in *Iſrael*, that are not righteous.'

2. To ſuppoſe, the Apoſtle's Deſign in citing theſe Paſſages, was only to prove to the *Jews*, that of old there was a conſiderable Number of their Nation that were wicked Men, is to ſuppoſe him to have gone about to prove what none of the *Jews* denied, or made the leaſt Doubt of. Even the *Phariſees*, the moſt ſelf-righteous Sect of them, who went furtheſt in glorying in the Diſtinction of their Nation from other Nations, as a holy People, knew it, and own'd it: they openly confeſſed that their *Forefathers killed the Prophets*, Matth. xxiii. 29, 30, 31.

And

And if the Apostle's Design had been only to refresh their Memories to put them in Mind of the antient Wickedness of their Nation, to lead to Reflection on themselves as guilty of the like Wickedness (as *Stephen* does, Acts vii.) what Need had the Apostle to go so far about to prove this; gathering up many Sentences here and there, which prove that their Scriptures did speak of some as wicked Men; and then, in the next Place, to prove that the wicked Men spoken of must be of the Nation of the *Jews*, by this Argument, That *what Things soever the Law saith, it saith to them that are under the Law*, or that whatsoever the Books of the Old Testament said, it must be understood of that People that had the Old Testament? What need had the Apostle of such an Ambages or Fetch as this, to prove to the *Jews*, that there had been many of their Nation in some of the antient Ages, which were wicked Men; when the Old Testament was full of Passages that asserted this expressly, not only of a strong Party, but of the Nation in general? How much more would it have been to such a Purpose, to have put them in mind of the Wickedness of the People in general, in worshipping the golden Calf, and the Unbelief, Murmuring and Perverseness of the whole Congregation in the Wilderness, for forty Years, as *Stephen* does? which Things he had no need to prove to be spoken of their Nation, by any such indirect Argument, as that, *Whatsoever Things the Law saith, it saith to them that are under the Law.*

3. It would have been impertinent to the Apostle's Purpose, even as our Author understands his Purpose, for him to have gone about to convince the *Jews*, that there had been a strong Party of bad Men in *David*'s and *Solomon*'s, and the Prophets Times. For Dr. *T.* supposes, the Apostle's Aim is to prove the great Corruption of both *Jews* and

Gentiles at that Day, when Chriſt came into the world.*

In order the more fully to evade the clear and abundant Teſtimonies to the Doctrine of original Sin, contained in this Part of the holy Scripture, our Author ſays, The Apoſtle is here ſpeaking of Bodies of People, of *Jews* and *Gentiles* in a collective Senſe, as two great Bodies into which Mankind are divided; ſpeaking of them in their collective Capacity, and not with Reſpect to particular Perſons; that the Apoſtle's Deſign is to prove, neither of theſe two great collective Bodies, in their collective Senſe, can be juſtified by Law, becauſe both were corrupt; and ſo, that no more is implied, than that the Generality of both were wicked. † On this I obſerve.

(1.) That this ſuppoſed Senſe diſagrees extremely with the Terms and Language which the Apoſtle here makes uſe of. For according to this, we muſt underſtand, either

Firſt, that the Apoſtle means no Univerſality at all, but only the far greater Part. But if the Words which the Apoſtle uſes, don't moſt fully and determinately ſignify an Univerſality, no Words ever uſed in the Bible are ſufficient to do it. I might challenge any Man to produce any one Paragraph in the Scripture, from the Beginning to the End, where there is ſuch a Repetition and Accumulation of Terms, ſo ſtrongly and emphatically and carefully to expreſs the moſt perfect and abſolute Univerſality; or any Place to be compared to it. What Inſtance is there in the Scripture, or indeed any other Writing, when the Meaning is only the much greater Part, where this Meaning is ſignified in ſuch a Manner,

* See *Key* § 275, 278. † P. 102, 104, 117, 119, 120. and Note on Rom. iii. 10----19.

ner, by repeating such Expressions, *They are all,—They are all,—They are all,—together,—every one,—all the World*; join'd to multiplied negative Terms, to shew the Universality to be without Exception; saying, *There is no Flesh,—there is none—there is none—there is none—there is none*, four times *over*; besides the Addition of *No, not one,—no, not one,*—once and again!

Or *Secondly*, if any Universality at all be allowed, it is only of the collective Bodies spoken of; and these collective Bodies but two, as Dr. *T.* reckons them, *viz.* the *Jewish* Nation, and the *Gentile* World; supposing the Apostle is here representing each of these Parts of Mankind as being wicked. But is this the Way of Men's using Language, when speaking of but two Things, to express themselves in universal Terms, of such a Sort, and in such a Manner, and when they mean no more than that the Thing affirm'd is predicated of both of them? If a Man speaking of his two Feet as both lame, should say, *All my Feet are lame, They are all lame, All together are become weak, None of my Feet are strong, None of them are sound*; *No, not one*; would not he be thought to be lame in his Understanding, as well as his Feet? When the Apostle says, *That every Mouth may be stopped*, must we suppose, that he speaks only of those two great collective Bodies, figuratively ascribing to each of them a Mouth, and mean that those two Mouths are stopped!

And besides, according to our Author's own Interpretation, the universal Terms used in these Texts cited from the old Testament, have no Respect to those two great collective Bodies, nor indeed to either of them; but to *some* in *Israel*, a particular disaffected Party in that one Nation, which was made up of wicked Men. So that his Interpretation is every Way absurd and inconsistent.

(2.) If the Apoſtle is ſpeaking only of the Wickedneſs or Guilt of great collective Bodies, then it will follow, that alſo the Juſtification he here treats of, is no other than the Juſtification of ſuch collective Bodies. For, they are the ſame he ſpeaks of as guilty and wicked, that he argues cannot be *juſtified* by the Works of the Law, by Reaſon of their being *Wicked*. Otherwiſe his Argument is wholly diſannul'd. If the Guilt he ſpeaks of be only of collective Bodies, then what he argues from that Guilt, muſt be only, that collective Bodies cannot be juſtified by the Works of the Law, having no Reſpect to the Juſtification of particular Perſons. And indeed this is Dr. *T—r*'s declared Opinion. He ſuppoſes, the Apoſtle here, and in other Parts of this Epiſtle, is ſpeaking of Men's Juſtification *conſidered only as in their collective Capacity*.† But the contrary is moſt manifeſt. The 26th and 28th Verſes of this third Chapter, can't without the utmoſt Violence, be underſtood otherwiſe than of the Juſtification of particular Perſons. *That he might be juſt, and the Juſtifier of HIM that believeth in Jeſus.—Therefore we conclude that A MAN is juſtified by Faith, without the Deeds of the Law.* So Chap. iv. 5. *But to HIM that worketh not, but believeth on him that juſtifieth the Ungodly, HIS Faith is counted for Righteouſneſs.* And what the Apoſtle cites in the 6, 7, and 8th Verſes from the Book of Pſalms, evidently ſhews, that he is ſpeaking of the Juſtification of particular Perſons. *Even as* David *alſo deſcribeth the Bleſſedneſs of THE MAN unto whom God imputeth Righteouſneſs without Works, ſaying, Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered.* *David* ſays theſe Things in the 32d Pſalm, with

† See *Note* on Rom. iii. 10,---19. and on Chap. v. 11. and on Chap. ix. 30, 31. and on Chap. xi. 31.

with a special respect to his own particular Case there expressing the great Distress he was in, while under a Sense of the Guilt of his personal Sin, and the great Joy he had when God forgave him; as in Ver. 3, 4.

And then, it is very plain in that Paragraph of the third Chapter, which we have been upon, that it is the Justification of particular Persons that the Apostle speaks of, by that Place in the Old Testament, which he refers to in Ver. 20. *Therefore by the Deeds of the Law, there shall no Flesh be justified in his Sight.* He refers to that in Psal. cxliii. *Enter not into Judgment with thy Servant; for in thy Sight shall NO MAN LIVING be justified.* Here the Psalmist is not speaking of the Justification of a Nation, as a collective Body, or of one of the two Parts of the World, but of a particular Man. And 'tis further manifest, that the Apostle is here speaking of personal Justification, in-as-much as this Place is evidently parallel with that, Gal. iii. 10, 11. *For as many as are of the works of the Law, are under the Curse: for it is written, Cursed is EVERY ONE that continueth not in all things that are written in the Book of the Law to do them. But that NO MAN is justified by the Works of the Law, is evident; for the just shall live by Faith.* It is plain, that this Place is parallel with that in the 3d of *Romans*, not only as the Thing asserted is the same, and the Argument by which it is proved here, is the same as there, *viz.* that all are guilty, and exposed to be condemned by the Law; But the same Saying of the Old Testament is cited here in the Beginning of this Discourse in *Galatians.* (Chap. i. 16.) And many other Things demonstrate, that the Apostle is speaking of the same Justification in both Places, which I omit for Brevity's sake.

And besides all these Things, our Author's Interpretation

pretation makes the Apoſtle's Argument wholly void another Way. The Apoſtle is ſpeaking of a certain Subject, which cannot be juſtified by the Works of the Law; and his Argument is that, that ſame Subject is guilty, and is condemned by the Law. If he means, that one Subject, ſuppoſe a collective Body or Bodies, can't be juſtified by the Law, becauſe another Subject, another collective Body, is condemned by the Law, 'tis plain, the Argument would be quite vain and impertinent. Yet thus the Argument muſt ſtand according to Dr. *T—r*'s Interpretation. The collective Bodies, which he ſuppoſes are ſpoken of as wicked, and condemned by the Law, conſidered as in their collective Capacity, are thoſe two, the *Jewiſh* Nation, and the heathen World: But the collective Body which he ſuppoſes the Apoſtle ſpeaks of as juſtified without the Deeds of the Law, is neither of theſe, but the Chriſtian Church, or Body of Believers; which is a new collective Body, a new Creature, and a new Man, (according to our Author's underſtanding of ſuch Phraſes) which never had any Exiſtence before it was juſtified, and therefore never was wicked or condemned, unleſs it was with Regard to the Individuals, of which it was conſtituted: and it does not appear, according to our Author's Scheme, that theſe Individuals had before been generally wicked. For according to him there was a Number both among the *Jews* and *Gentiles*, that were righteous before. And how does it appear, but that the comparatively few *Jews* and *Gentiles*, of which this new-created collective Body was conſtituted, were chiefly of the beſt of each?

So that in every View this Author's Way of explaining this Paſſage in the third of *Romans*, appears vain and abſurd. And ſo clearly and fully has the Apoſtle expreſs'd himſelf, that 'tis doubtleſs impoſſible to invent any other Senſe to put upon his Words, than

than that which will imply, that all Mankind, even every Individual of the whole Race but their Redeemer Himself, are in their first original State corrupt and wicked.

Before I leave this Passage of the Apostle, it may be proper to observe, that it not only is a most clear, and full Testimony to the native Depravity of Mankind, but also plainly declares that natural Depravity to be total and exceeding great. 'Tis the Apostle's manifest Design in these Citations from the Old Testament, to shew these three Things. 1. That *all Mankind* are by Nature *corrupt*. 2. That every one is *altogether corrupt*, and as it were, depraved in every Part. 3. That they are in every Part *corrupt in an excceding Degree*.—With respect to the second of these, that every one is wholly, and as it were in every Part corrupt, 'tis plain, the Apostle chuses out, and puts together those particular Passages of the old Testament, wherein most of those Members of the Body are mentioned, that are the Soul's chief Instruments or Organs of external Action. The Hands (implicitly) in those Expressions, *They are together become unprofitable*, *There is none that doth good.* The Throat, Tongue, Lips and Mouth, the Organs of Speech: in those Words, *Their* Throat *is an open Sepulchre: with their* Tongues *they have used Deceit: The Poison of Asps is under their* Lips; *whose* Mouth *is full of Cursing and Bitterness.* The Feet, in those words, Ver. 15. *Their* Feet *are swift to shed Blood.* These Things together signify, that Man is as it were all over corrupt, in every Part. And not only is the total Corruption thus intimated, by enumerating the several Parts, but by denying of all Good; any true Understanding or spiritual Knowledge, any virtuous Action, or so much as truly virtuous Desire, or seeking after God. *There is none that* understandeth; *There is*

none

none that ſeeketh *after God: There is none that* doth Good; *the Way of Peace have they* not known. And in general, by denying all true Piety or Religion in Men, in their firſt State, Ver. 18. *There is* no Fear *of God before their Eyes.*—The Expreſſions alſo are evidently choſen to denote a moſt extreme and deſperate Wickedneſs of Heart. An exceeding Depravity is aſcribed to every Part: to the Throat, the Scent of an *open Sepulchre*; to the Tongue and Lips, *Deceit* and *the Poiſon of Aſps*; to the Mouth, *Curſing* and *Bitterneſs*; of their Feet it is ſaid, they are *ſwift to ſhed Blood:* And with regard to the whole Man, 'tis ſaid, *Deſtruction* and *Miſery* are in their Ways. The Repreſentation is very ſtrong, of each of theſe Things, *viz.* That *all* Mankind are corrupt; that every one is *wholly*, and altogether corrupt; and alſo *extremely* and deſperately corrupt. And it is plain, 'tis not accidental, that we have here ſuch a Collection of ſuch ſtrong Expreſſions, ſo emphatically ſignifying theſe Things; but that they are choſen of the Apoſtle on Deſign, as being directly and fully to his Purpoſe; which Purpoſe appears in all his Diſcourſe in the whole of this Chapter, and indeed from the Beginning of the Epiſtle.

SECT. III.

Obſervations on Rom. v. 6,——10. *and* Eph. ii. 3. *with the Context, and* Rom. vii.

ANother Paſſage of this Apoſtle in the ſame Epiſtle to the *Romans*, which ſhews that all that are made Partakers of the Benefits of Chriſt's Redemption, are in their firſt State wicked and deſperately wicked, is that, Chap. v. 6,——10. *For when we were yet* without Strength, *in due Time Chriſt died for the* Ungodly. *For ſcarcely for a righteous Man will*

will one die; yet peradventure for a good Man, ſome would even dare to die. But God commendeth his Love towards us, in that while we were yet Sinners, *Chriſt died for us. Much more then being now juſtified by his Blood, we ſhall be ſaved from* Wrath *through him. For if while we were* Enemies, *we were reconciled to God through the Death of his Son; much more, being reconciled, we ſhall be ſaved by his Life.*

Here all that Chriſt died for, and that are ſaved by him, are ſpoken of as being in their firſt State *Sinners, Ungodly, Enemies* to God, expoſed to divine *Wrath*, and *without Strength*, without Ability to help themſelves, or deliver their Souls from this miſerable State.

Dr. *T.* ſays, The Apoſtle here ſpeaks of the *Gentiles only in their heathen State*, in Contradiſtinction to the *Jews*; and that not of particular Perſons among the heathen Gentiles, or as to the State they were in perſonally, but only of the Gentiles *collectively taken* or of the miſerable State of that great collective Body, the heathen World: And that theſe Appellations, *Sinners*, *Ungodly*, *Enemies*, &c. were Names by which the Apoſtles in their Writings were wont to ſignify and diſtinguiſh the heathen World, in Oppoſition to the *Jews*; and that in this Senſe theſe Appellations are to be taken in their Epiſtles, and in this Place in particular.* And 'tis obſervable, that this Way of interpreting theſe Phraſes in the apoſtolick Writings is become faſhionable with many late Writers; whereby they not only evade ſeveral clear Teſtimonies to the Doctrine of original Sin, but make void great Part of the New Teſtament; on which Account it deſerves the more particular Conſideration.

'Tis

* P. 114,-----120. See alſo Dr. *T*---*r*'s Paraph. and Notes on the Place.

'Tis allowed to have been long common and cuſtomary among the *Jews*, in Chriſt's and the Apoſtles Days, eſpecially thoſe of the Sect of the *Phariſees*, in their Pride and Confidence in their Privileges as the peculiar People of God, to exalt themſelves exceedingly above other Nations, and greatly to deſpiſe the Gentiles, and call them by ſuch Names as *Sinners*, *Enemies*, *Dogs*, &c. as Notes of Diſtinction from themſelves, whom they accounted in general (excepting the *Publicans* and the notoriouſly profligate) as the *Friends*, ſpecial *Favourites*, and *Children* of God; becauſe they were the Children of *Abraham*, were circumciſed, and had the Law of *Moſes*, as their peculiar Privilege, and as a Wall of Partition between them and the Gentiles.

But it is very remarkable, that a Chriſtian Divine, who has ſtudied the new Teſtament, and the Epiſtle to the *Romans* in particular, ſo diligently as Dr. *T.*—ſhould be ſtrong in an Imagination, that the Apoſtles of Jeſus Chriſt ſhould ſo far countenance, and do ſo much to cheriſh theſe ſelf-exalting, uncharitable Diſpoſitions and Notions of the *Jews*, which gave Riſe to ſuch a Cuſtom, as to fall in with that Cuſtom, and adopt that Language of their Pride and Contempt; and eſpecially that the Apoſtle *Paul* ſhould do it. 'Tis a moſt unreaſonable Imagination, on many Accounts.

1. The whole Goſpel-Diſpenſation is calculated entirely to overthrow and aboliſh every Thing to which this ſelf-diſtinguſhing, ſelf-exalting Language of the *Jews* was owing. It was calculated wholly to exclude ſuch Boaſting, and to deſtroy that Pride and Self-Righteouſneſs, that were the Cauſes of it: It was calculated to aboliſh the Enmity, and break down the Partition-Wall between *Jews* and *Gentiles*, and *of twain* to *make one new Man, ſo making Peace*; to deſtroy all Diſpoſitions in Nations and particular Perſons

Persons to despise one another, or to say one to another, *Stand by thyself, come not near to me, for I am holier than thou*; and to establish the contrary Principles of Humility, mutual Esteem, Honour and Love, and universal Union, in the most firm and perfect Manner.

2. Christ, when on Earth, set himself, through the Course of his Ministry, to militate against this Pharisaical Spirit, Practice and Language of the *Jews*; appearing in such Representations, Names and Epithets so customary among them; by which they shew'd so much Contempt of the *Gentiles*, *Publicans*, and such as were openly lewd and vicious, and so exalted themselves above them; calling them *Sinners* and *Enemies*, and themselves *Holy* and *God's Children*; not allowing the Gentile to be their Ne ighbour, &c. He condemned the *Pharisees* for not esteeming themselves *Sinners*, as well as the *Publicans*; trusting in themselves that they were righteous, and despising others. He militated against these Things in his own Treatment of some Gentiles, Publicans and others, whom they called *Sinners*, and in what he said on those Occasions.* He opposed these Notions and Manners of the *Jews* in his Parables; † and in his Instructions to his Disciples how to treat the unbelieving *Jews*; ‖ and in what he says to *Nicodemus* about the Necessity of a New-Birth, even for the *Jews*, as well as the unclean *Gentiles* with Regard

* Matth. viii. 5,--13. Chap. ix 9,--13. Chap. xi. 19,--24. Luk. vii. 37, to the End. Chap. xvii. 12,--19. Chap. xix. 1,--10. Matt. xv. 21,-28. Joh. iv. 9, &c. *Ver.* 39, &c. Compare Luk. x. 29, &c.

† Matt. xxi. 28,---32. Chap. xxii. 1,---10. Luk. xiv. 16,--24. Compare Luk. xiii. 28, 29, 30.

‖ Matt. x. 14, 15.

Regard to their Proſelytiſm, which ſome of the *Jews* looked upon as a *new Birth*; And in Oppoſition to their Notions of their being the Children of God, becauſe the Children of *Abraham*, but the Gentiles by Nature Sinners and Children of Wrath, he tells them that even they were *Children of the Devil.* *

3. Tho' we ſhould ſuppoſe the Apoſtles not to have been thoroughly brought off from ſuch Notions, Manners and Language of the *Jews*, till after Chriſt's Aſcenſion; yet after the pouring out of the Spirit on the Day of Pentecoſt, or at leaſt, after the Calling of the *Gentiles*, begun in the Converſion of *Cornelius*, they were fully indoctrinated in this Matter, and effectually taught no longer to call the Gentiles *Unclean*, as a Note of Diſtinction from the *Jews* (Act. x. 24.) which was before any of the Apoſtolic Epiſtles were written.

4. Of

* Joh. viii. 33,---44.
It may alſo be obſerved, that *John the Baptiſt* greatly contradicted the *Jews* Opinion of Themſelves, as being a holy People, and accepted of God, becauſe they were the Children of *Abraham*, and on that Account better than the Heathen, whom they called Sinners, Enemies, Unclean, &c. in baptizing the *Jews* as a *polluted* People and *Sinners*, as the *Jews* uſed to baptize Proſelytes from among the Heathen; calling them to Repentance as *Sinners*, ſaying, *Think not to ſay within yourſelves, We have* Abraham *to our Father; for I ſay unto you, that God is able, of theſe Stones, to raiſe up Children unto* Abraham; and teaching the *Phariſees*, that inſtead of their being a holy Generation and Children of God, as they called themſelves, they were a *Generation of Vipers.*

4. Of all the Apostles none were more perfectly instructed in this Matter, and none so abundant in instructing others in it, as *Paul*, the great Apostle of the *Gentiles*. He had Abundance to do in this Matter: None of the Apostles had so much Occasion to exert themselves against the forementioned Notions and Language of the *Jews*, in Opposition to *Jewish* Teachers, and *Judaizing* Christians, that strove to keep up the Separation-Wall between *Jews* and *Gentiles*, and to exalt the former, and set the latter at nought.

5. This Apostle does especially strive in this Matter in this Epistle to the *Romans*, above all his other Writings; exerting himself in a most elaborate Manner, and with his utmost Skill and Power to bring the *Jewish* Christians off from every Thing of this Kind; endeavouring by all Means, that there might no longer be in them any Remains of these old Notions they had been educated in, of such a great Distinction between *Jews* and *Gentiles*, as were expressed in the Names they used to distinguish them by, calling the Jews *holy*, *Children of* Abraham, *Friends* and *Children of God*, but the Gentiles *Sinners*, *Unclean*, *Enemies*, and the like. He makes it almost his whole Business, from the Beginning of the Epistle, to this Passage in the 5th Chapter which we are upon, to convince them that there was no Ground for any such Distinction, and to prove that in common, both *Jews* and *Gentiles*, all were desperately wicked, and none righteous, no, not one. He tells them, Chap. iii. 9. that the *Jews* were by no Means better than the *Gentiles*; and (in what follows in that Chapter) that there was no Difference between *Jews* and *Gentiles*; and represents all as without Stength, or any Sufficiency of

of their own in the Affair of Juſtification and Redemption; And in the Continuation of the ſame Diſcourſe, in the 4th Chapter, teaches that all that were juſtified by Chriſt, were in themſelves *ungodly*; and that being the Children of *Abraham* was not peculiar to the *Jews*. In this 5th Chapter, ſtill in Continuation of the ſame Diſcourſe, on the ſame Subject and Argument of Juſtification thro' Chriſt, and by Faith in him, he ſpeaks of Chriſt's dying for the *Ungodly* and *Sinners*, and thoſe that were without *Strength* or Sufficiency for their own Salvation, as he had done all along before. But now, it ſeems, the Apoſtle by *Sinners* and *Ungodly* muſt not be underſtood according as he uſed theſe Words before; but muſt be ſuppoſed to mean only the *Gentiles*, as diſtinguiſhed from the *Jews*; adopting the Language of thoſe ſelf-righteous, ſelf-exalting, diſdainful *Judaizing* Teachers, whom he was with all his Might oppoſing: Countenancing the very ſame Thing in them, which he had been from the Beginning of the Epiſtle diſcountenancing, and endeavouring to diſcourage, and utterly to aboliſh, with all his Art and Strength.

One Reaſon why, the *Jews* looked on themſelves better than the Gentiles, and called themſelves *holy* and the Gentiles *Sinners*, was, that they had the *Law of Moſes*. They *made their Boaſt of the Law*. But the Apoſtle ſhews them, that this was ſo far from making them better, that it condemned them, and was an Occaſion of their being *Sinners* in a higher Degree, and more aggravated Manner, and more effectually and dreadfully *dead* in and by Sin, Chap. vii. 4,——13. agreeable to thoſe Words of Chriſt, *Joh.* v. 45.

It cannot be juſtly objected here, that this Apoſtle did indeed uſe this Language, and call the *Gentiles* Sinners, in Contradiſtinction to the *Jews*, in what he

he said to *Peter*, which he himself gives an Account of in Gal. ii. 15, 16. *We who are* Jews *by Nature, and not* Sinners of the *Gentiles knowing that a Man is not justified by the Works of the Law, but by Faith in Jesus Christ.* 'Tis true, that the Apostle here refers to this Distinction, as what was usually made by the self-righteous *Jews*, between themselves and the *Gentiles*; but not in such a Manner as to adopt, or favour it; but on the Contrary, so as plainly to shew his Disapprobation of it; *q. d.* 'Tho' we were born *Jews*, and by Nature are of that People which are wont to make their Boast of the Law, expecting to be justified by it, and trust in themselves, that they are righteous, despising others, calling the Gentiles *Sinners*, in Distinction from themselves; yet we being now instructed in the Gospel of Christ, know better; we now know that a Man is not justified by the Works of the Law; that we are all justified only by Faith in Christ, in whom there is no Difference, no Distinction of *Greek* or *Gentile*, and *Jew*, but all are one in Christ Jesus.' And this is the very Thing, he there speaks of which he blamed *Peter* for; that by his withdrawing and separating himself from the *Gentiles*, refusing to eat with them, &c. he had countenanced this self-exalting, self-distinguishing, separating Spirit and Custom of the *Jews*, whereby they treated the *Gentiles*, as in a distinguishing Manner, *Sinners* and *Unclean*, and not fit to come near them who were a holy People.

6. The Words themselves of the Apostle in this Place, shew plainly, that he here uses the Word, *Sinners*, not as signifying *Gentiles*, in Opposition to *Jews*, but as denoting the *morally evil*, in Opposition to such as are *righteous* or *good*: because this latter Opposition or Distinction between *Sinners* and *Righteous* is here expres's'd in plain Terms. "Scarcely "for a *righteous Man* will one die; yet peradven-

"ture

" ture for a *good Man* ſome would even dare to die :
" But God commended his Love towards us, in that
" while we were yet *Sinners*, Chriſt died for us."
By *righteous Men* are doubtleſs meant the ſame that are meant by ſuch a Phraſe, throughout this Apoſtle's Writings, and throughout the New-Teſtament, and throughout the Bible. Will any one pretend that by the righteous Man, whom Men would ſcarcely die for, and by the good Man, that perhaps ſome might even dare to die for, is meant a *Jew?* Dr. *T.* himſelf do not explain it ſo, in his Expoſition of this Epiſtle ; and therefore is not very conſiſtent with himſelf, in ſuppoſing, that in the other Part of the Diſtinction the Apoſtle means *Gentiles*, as diſtinguiſhed from the *Jews.* The Apoſtle himſelf had been labouring abundantly, in the preceding Part of the Epiſtle, to prove that the *Jews* were *Sinners* in this Senſe, namely in Oppoſition to *righteous* ; that all *had ſinned*, that all were *under Sin*, and therefore could not be juſtified, could not be accepted as *righteous*, by their own Righteouſneſs.

7. Another Thing which makes it evident, that the Apoſtle when he ſpeaks in this Place of the *Sinners* and *Enemies* which Chriſt died for, do not mean only the *Gentiles*, is, that he includes himſelf among them, ſaying, *while WE were Sinners*, and *when WE were Enemies.*

Our Author from Time to Time ſays, the Apoſtle, tho' he ſpeaks only of the Gentiles in their Heathen State, yet *puts himſelf with them, becauſe he was the Apoſtle of the Gentiles.* But this is very violent and unreaſonable. There is no more Senſe in it, than there would be in a Father's ranking himſelf among his Children, when ſpeaking to his Children of the Benefits they have by being begotten by himſelf ; and ſaying, *We Children* : —— Or in a Phyſician's ranking himſelf with his Patients,

when

when talking to them of their Diseases and Cure; saying, *we sick Folks.*——*Paul*'s being the Apostle of the *Gentiles*, to save them from their Heathenism, is so far from being a Reason for him to reckon himself among the Heathen, that on the contrary, 'tis the very Thing that would render it in a peculiar Manner unnatural and absurd for him so to do. Because, as the Apostle of the *Gentiles*, he appears as their Healer and Deliverer from Heathenism; and therefore in that Capacity does in a peculiar Manner appear in his Distinction from the Heathen, and in Opposition to the State of Heathenism. For 'tis by the most opposite Qualities only, that he is fitted to be an Apostle of the Heathen, and Recoverer from Heathenism. As the clear Light of the Sun is the Thing which makes it a proper Restorative from Darkness; and therefore, the Sun's being spoken of as such a Remedy, none would suppose to be a good Reason why it should be ranked with Darkness, or among dark Things And besides (which makes this Supposition of Dr. *T*——*r*'s appear more violent) the Apostle, in this Epistle, does expresly rank himself with the *Jews*, when he speaks of them as distinguished from the *Gentiles*; as in Chap. iii. 9. *What then? are we better than they?* that is, are we *Jews* better than the *Gentiles*?

It cannot justly be alledged in Opposition to this, that the Apostle *Peter* puts himself with the Heathen 1 Pet. iv. 3 *For the Time past of OUR Life may suffice US to have wrought the Will of the* Gentiles; *when we walked in Lasciviousness, Lusts, Excess of Wine, Revelling, Bankquetings, and abominable Idolatries.* For the Apostle *Peter* (who by the Way was not an Apostle of the Gentiles) here do not speak of himself as one of the Heathen, but as one of the Church of Christ in general, made up of those

thoſe that had been *Jews*, *Proſelytes* and *Heathen*, who now were all one Body, of which Body he was a Member. 'Tis this Society therefore, and not the Gentiles, that he refers to in the Pronoun Us. He is ſpeaking of the Wickedneſs that the Members of this *Body* or *Society* had lived in before their Converſion: not that every Member had lived in all thoſe Vices here mentioned, but ſome in one, others in another. Very parallel with that of the Apoſtle *Paul* to *Titus*, Chap. iii. 3. *For we ourſelves* (i. e. we of the Chriſtian Church) *ſometimes alſo were fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures*, (ſome one Luſt and Pleaſure, others another) *living in Malice, Envy, hateful and hating one another*, &c. There is nothing in this, but what is very natural. That the Apoſtle ſpeaking to the Chriſtian Church, and of that Church, confeſſing its former Sins, ſhould ſpeak of himſelf as one of that Society, and yet mention ſome Sins that he perſonally had not been guilty of, and among others, heatheniſh Idolatry, is quite a different Thing from what it would have been for the Apoſtle, expreſly diſtinguiſhing thoſe of the Chriſtians which had been Heathen, from thoſe which had been *Jews*, to have ranked himſelf with the former, tho' he was truly of the latter.

If a Miniſter in ſome Congregation in *England*, ſpeaking in a Sermon of the Sins of the Nation, being himſelf of the Nation, ſhould ſay, "we have "greatly corrupted ourſelves, and provoked God "by our Deiſm, our Blaſphemy, our profane "Swearing, our Laſciviouſneſs, our Venality, &c." ſpeaking in the firſt Perſon plural, tho' he himſelf never had been a Deiſt, and perhaps none of his Hearers, and they might alſo have been generally free from other Sins he mentioned; yet there would be nothing unnatural in his thus expreſſing himſelf.

But

But it would be a quite different Thing, if one Part of the *Britiſh* Dominions, ſuppoſe our King's *American* Dominions, had univerſally apoſtatized from Chriſtianity to Deiſm, and had long been in ſuch a State, and if one that had been born and brought up in *England* among Chriſtians, the Country being univerſally Chriſtian, ſhould be ſent among them to ſhew them the Folly and great Evil of Deiſm, and convert them to Chriſtianity; and this Miſſionary, when making a Diſtinction between *Engliſh* Chriſtians, and theſe Deiſts, ſhould rank himſelf with the latter, and ſay, *we American Deiſts, we fooliſh blind Infidels*, &c. This indeed would be very unnatural and abſurd.

Another Paſſage of the Apoſtle, to the like Purpoſe with that which we have been conſidering in the 5th of *Romans*, is that in Eph. ii. 3. —— *And were by Nature Children of Wrath, even as others.* This remains a plain Teſtimony to the Doctrine of original Sin, as held by thoſe that uſed to be called orthodox Chriſtians, after all the Pains and Art uſed to torture and pervert it. This Doctrine is here not only plainly and fully taught, but abundantly ſo, if we take the Words with the Context; where Chriſtians are once and again repreſented as being, in their firſt State, *dead in Sin*, and as *quickened*, and *raiſed up* from ſuch a State of Death, in a moſt marvellous Diſplay of the free and *rich Grace* and *Love* and *exceeding Greatneſs of the Power of God*, &c.

With reſpect to thoſe Words ἤμεν τέκνα φύσει ὀργῆς *we were by Nature Children of wrath*, Dr. *T.* ſays (p. 112, 113, 114) "The Apoſtle means no "more by this, than *truly or really Children* "of *Wrath*; uſing a metaphorical Expreſſion, bor- "rowed from the Word that is uſed to ſignify a

" true and genuine Child of a Family, in Diſtinc-
" on from one that is a Child only by Adoption:
" To expreſs this we ſay, he is by Nature a Child."
In which 'tis owned, that the proper Senſe of the Phraſe is being a Child by *Nature*, in the ſame Senſe as a Child by Birth or natural Generation; but only he ſuppoſes, that here the Word is uſed *metaphorically*. The Inſtance he produces as parallel, to confirm his ſuppoſed metaphorical Senſe of the Phraſe, as meaning only *truly*, *really* or *properly* Children of Wrath, *viz.* the Apoſtle *Paul*'s calling *Timothy* his *own Son in the Faith*, γνησιον τεκνον is ſo far from confirming his Senſe, that it is rather directly againſt it. For doubtleſs the Apoſtle uſes the Word γνησιον in its original Signification here, meaning his *begotten Son*; γνησιος being the Adjective from γονη, Offspring, or the Verb γενναω, to beget; as much as to ſay, *Timothy my begotten Son in the Faith*; only allowing for the two Ways of being begotten, ſpoken of in the new Teſtament, one natural, and the other ſpiritual; one being the firſt Generation, the other Regeneration; the one a being begotten as to the human Nature, the other a being begotten in the Faith, begotten in Chriſt, or as to one's Chriſtianity. The Apoſtle expreſly ſignifies which of theſe he means in this Place, *Timothy my begotten Son* in the Faith, in the ſame Manner as he ſays to the *Corinthians*, 1 Cor. iv. 15. *In Chriſt Jeſus I have begotten you through the Goſpel.* To ſay the Apoſtle uſes the Word, Φυσει, in Eph. ii. 3. only as ſignifying *real*, true and proper, is a moſt arbitrary Interpretation, having nothing to warrant it in the whole Bible. The Word Φυσις is no where uſed in this Senſe in the New-Teſtament.†

Another

† The following are all the Places where the Word is uſed. Rom. i. 26. and ii. 14. and *Ver.* 17. and xi. 21.

Another Thing which our Author alledges to evade the Force of this, is, that the Word rendered *Nature*, sometimes signifies Habit contracted by *Custom*, or an acquired Nature. But this is not the proper Meaning of the Word. And it is plain, the Word in its common Use, in the new-Testament, signifies what we properly express in English by the Word *Nature*. There is but one Place where there can be the least Pretext for supposing it to be used otherwise; and that is, 1 Corinth. xi. 14. *Doth not even* Nature *itself teach you, that if a Man have long Hair, it is a Shame unto him?* And even here there is, I think, no Manner of Reason for understanding *Nature* otherwise than in the proper Sense. The Emphasis used, αὐτη ἡ Φυσις, *Nature IT SELF*, shews that the Apostle do not mean *Custom*, but Nature in the proper Sense. It is true, it was long Custom that made having the Head covered a Token of Subjection, and a feminine Habit or Appearance; As 'tis Custom that makes any outward Action or Word a Sign or Signification of any Thing: But Nature *itself*, Nature in its proper Sense, teaches, that it is a Shame for a Man to appear with the established Signs of the female Sex, and with Significations of Inferiority, &c. As Nature itself shews it to be a Shame for a Father to bow down or kneel to his own Child or Servant, or for Men to bow to an Idol, because bowing down is by Custom an established Token or Sign of Subjection and Submission: Such a Sight therefore would be *unnatural*, shocking to a Man's *very Nature*. So Nature would teach, that 'tis a Shame for a Woman to use such and such lasci-

21. and *Ver.* 24. twice in that Verse. 1 Cor. xi. 14. Gal. ii. 15. and iv. 8. Jam. iii. 7. twice in that Verse, and 2 Pet. i. iv.

vious Words or Geſtures; tho' it be Cuſtom, that eſtabliſhes the unclean Signification of thoſe Geſtures and Sounds.

'Tis particularly unnatural and unreaſonable, to underſtand the Phraſe, τεκνα φυσει, in this Place, any otherwiſe than in the proper Senſe, on the following Accounts. 1. It may be obſerved, that both the Words, τεκνα and φυσις, in their original Signification, have Reference to the Birth or Generation. So the Word, φυσις which comes from φυω, which ſignifies to beget or bring forth Young, or to put forth, or bud forth as a Plant, that brings forth young Buds and Branches. And ſo the Word τεκνον comes from τικτω, which ſignifies to bring forth Children.—2. As tho' the Apoſtle took Care by the Word uſed here, to ſignify what we are by Birth, he changes the Word he uſed before for Children. In the preceeding Verſe he uſed υιοι, ſpeaking of the *Children* of Diſobedience; ——— but here τεκνα, which is a Word derived, as was now obſerved, from τικτω to bring forth a Child, and more properly ſignifies a *begotten* or *born Child.*——3. 'Tis natural to ſuppoſe that the Apoſtle here ſpeaks in Oppoſition to the Pride of ſome, eſpecially the *Jews* (for the Church in *Epheſus* was made up partly of *Jews*, as well as the Church in *Rome)* who exalted themſelves in the Privileges they had by *Birth*, becauſe they were *born* the Children of *Abraham*, and were *Jews by Nature*, φυσει Ἰουδαιοι, as the Phraſe is, Gal. ii. 15. In Oppoſition to this proud Conceit, he teaches the *Jews*, that notwithſtanding this they were *by Nature* Children of Wrath, *even as others*, i. e. as well as the *Gentiles*, which the *Jews* had been taught to look upon as *Sinners*, and out of Favour with God by *Nature*, and *born Children of Wrath.*——4. 'Tis more plain, that the Apoſtle uſes the Word *Nature* in

in its proper Sense here, because he sets what they were *by Nature*, in Opposition to what they are *by Grace*. In this Verse, the Apostle shews what they are *by Nature*, *viz.* Children of Wrath; and in the following Verses he shews, how very different their State is *by Grace*; saying, Ver. 5. *By Grace ye are saved*; repeating it again, Ver. 8. *By Grace ye are saved*. But if, by being Children of Wrath by Nature, were meant no more than only their being *really* and *truly* Children of Wrath, as Dr. *T.* supposes, there would be no Opposition in the Signification of these Phrases; for in this Sense they were *by Nature* in a State *of Salvation*, as much as *by Nature Children of Wrath*: for they were *truly*, *really* and *properly* in a State of Salvation.

If we take these Words with the Context, the whole abundantly proves, that by Nature we are *totally corrupt*, without any good Thing in us. For if we allow the plain Scope of the Place, without attempting to hide it, by extreme Violence used with the Apostle's Words and Expressions, the Design here is strongly to establish this Point; That what Christians have that is good in them, or in their State, is *in no Part* of it naturally in themselves, or from themselves, but is *wholly from divine Grace*, all *the Gift of God*, and *his Workmanship*, the Effect of his Power, and free and wonderful Love: None of our *good Works* are primarily from ourselves, but with respect to them all, *we are God's Workmanship*, *created unto good Works*, as it were out of Nothing: Not so much as *Faith itself*, the first Principle of good Works in Christians, is of themselves, but that *is the Gift of God*. Therefore the Apostle compares the Work of God, in forming Christians to true Virtue and Holiness, not only to a *new Creation*, but a *Resurrection*, or raising from the Dead. Ver. 1.

You hath he quicken'd, who were dead in Treſpaſſes and Sins. And again, Ver. 5. *Even when we were dead in Sins, hath he quicken'd us together with Chriſt.* In ſpeaking of Chriſtians being quicken'd with Chriſt, the Apoſtle has Reference to what he had ſaid before, in the latter Part of the foregoing Chapter, of God's manifeſting *the exceeding Greatneſs of his Power* towards Chriſtian Converts, in their Converſion, *agreeable to the Operation of his mighty Power, when he raiſed Chriſt from the dead.* So that it is plain by every Thing in this Diſcourſe, the Apoſtle would ſignify that *by Nature* we have *no Goodneſs*; but are as deſtitute of it as a dead Corpſe is of Life: And that all Goodneſs, all good Works, and Faith the Principle of all, are perfectly the Gift of God's Grace, and the Work of his great, almighty and exceeding excellent Power. I think, there can be need of Nothing but reading the Chapter, and minding what is read, to convince all who have common Underſtanding, of this; whatever any of the moſt ſubtil Criticks have done, or even can do, to twiſt, rack, perplex and pervert the Words and Phraſes here uſed.

Dr. *T.* here again inſiſts, that the Apoſtle ſpeaks only of the Gentiles in their heathen State, when he ſpeaks of thoſe that were *dead in Sin*, and *by Nature Children of Wrath*; and that tho' he ſeems to include himſelf among theſe, ſaying, *WE were by Nature Children of Wrath, WE were dead in Sins*, yet he only puts himſelf among them becauſe he was the Apoſtle of the *Gentiles.* The groſs Abſurdity of which may appear from what was ſaid before. But beſides the Things which have been already obſerved, there are ſome Things which make it peculiarly unreaſonable to underſtand it ſo here. 'Tis true, the greater Part of the Church of *Epheſus* had

had been Heathens, and therefore the Apostle often has Reference to their Heathen State, in this Epistle. But the Words in this Chap. ii. 3. plainly shew, that he means himself and other *Jews*, in Distinction from the *Gentiles:* for the Distinction is fully expres's'd. After he had told the *Ephesians*, who had been generally Heathen, that they had been dead in Sin, and had walk'd according to the Course of this World, &c. Ver. 1, and 2 he makes a *Distinction*, and says, *Among whom WE ALSO had our Conversation, &c. and were by Nature Children of Wrath EVEN AS OTHERS.* Here first he changes the Person; whereas, before he had spoken in the second Person, *YE were dead,* —— *YE in Time past walked,* &c. Now he changes Stile, and uses the first Person, in a most manifest Distinction. *Among whom WE ALSO,* that is, *we Jews,* as well as *ye Gentiles.* Not only changing the Person, but adding a Particle of Distinction, *Also*; which would be Nonsense, if he meant the same without Distinction. And besides all this, more fully to express the Distinction, the Apostle further adds a Pronoun of Distinction; *WE, also, even as OTHERS,* or, we as well as others; most evidently having Respect to the Notions, so generally entertained by the *Jews*, of their being much better than the *Gentiles*, in being *Jews by Nature*, Children of *Abraham*, and Children of God; when they supposed the *Gentiles* to be utterly cast off, as *born Aliens*, and *by Nature Children of Wrath.* In Opposition to this, the Apostle says, 'We *Jews*, after all our glorying in our Distinction, *were by Nature Children of Wrath, as well as the rest of the World.*' And a yet further Evidence, that the Apostle here means to include the *Jews*, and even himself, is the universal Term he uses, *Among whom also we*

ALL had our Converſation, &c. Though Wickedneſs was ſuppoſed by the *Jews* to be the *Courſe of this World*, as to the Generality of Mankind, yet they ſuppoſed themſelves an exempt People, at leaſt the *Phariſees*, and the devout Obſervers of the Law of *Moſes*, and Traditions of the Elders; whatever might be thought of *Publicans and Harlots*. But in Oppoſition to this, the Apoſtle aſſerts, that *they all* were no better by Nature than others, but were to be reckon'd among the *Children of Diſobedience, and Children of Wrath*.

And then beſides, if the Apoſtle chuſes to put himſelf among the *Gentiles*, becauſe he was the Apoſtle of the *Gentiles*, I would aſk, why he don't do ſo in the 11th Verſe of the ſame Chapter, where he ſpeaks of their *Gentile* State expreſly? *Remember that YE being in Time paſt Gentiles in the Fleſh.* —— Why does he here make a Diſtinction between the *Gentiles* and himſelf? Why did he not ſay, Let *us* remember, that *we* being in paſt Time *Gentiles?* And why does the ſame Apoſtle, even univerſally, make the ſame Diſtinction, ſpeaking either in the ſecond or third Perſon, and never in the firſt, where he expreſly ſpeaks of the *Gentiliſm* of thoſe that he wrote to; or ſpeaks of them with Reference to their Diſtinction from the *Jews?* So every where in this ſame Epiſtle; as, in Chap. i. 12, 13. where the Diſtinction is made juſt in the ſame Manner as here, by the Change of the Perſon, and by the diſtinguiſhing Particle *Alſo*. *That WE ſhould be to the Praiſe of his Glory who firſt truſted in Chriſt* [the firſt Believers in Chriſt being of the *Jews*, before the *Gentiles* were called] *In whom YE ALSO truſted, after that ye heard the Word of Truth, the Goſpel of your Salvation.*

And

And in all the following Part of this ſecond Chapter; as Ver. 11, 17, 19. and 22. In which laſt Verſe the ſame diſtinguiſhing Particle again is uſed; *In whom YOU ALSO are builded together for an Habitation of God through the Spirit.* See alſo in the following Chapters; Chap. iii. 6. and iv. 17. And not only in this Epiſtle, but conſtantly in other Epiſtles: as, Rom. i. 12, 13. Chap. xi. 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 28, 30, 31. Chap. xv. 15, 16. 1 Cor. xii. 2. Gal. iv. 8. Col. i. 27. Chap. ii. 13. 1 Theſſ. i. 5, 6, 9. Chap. ii. 13, 14, 15, 16.

Though I am far from thinking our Author's Expoſition of the 7th Chapter of *Romans* to be in any wiſe agreeable to the true Senſe of the Apoſtle, yet it is needleſs here to ſtand particularly to examine it; becauſe the Doctrine of original Sin may be argued not the leſs ſtrongly, though we ſhould allow the Thing wherein he mainly differs from ſuch as he oppoſes in his Interpretation, *viz.* That the Apoſtle don't ſpeak in his own Name, or to repreſent the State of a true Chriſtian, but as repreſenting the State of the *Jews* under the Law. For even on this Suppoſition, the Drift of the Place will prove, that every one who is under the Law, and with equal Reaſon every one of Mankind, *is carnal, ſold under Sin,* in his firſt Sate, and till delivered by Chriſt. For 'tis plain, that the Apoſtle's Deſign is to ſhew the Inſufficiency of the Law to give Life to any one whatſoever. This appears by what he ſays when he comes to draw his Concluſion, in the Continuation of this Diſcourſe; Chap. viii. 3. * *For what the Law could not do, in that*

* Dr. *T.* himſelf reckons this a Part of the ſame Diſcourſe or Paragraph, in the Diviſion he makes of the Epiſtle, in his *Paraphraſe* and *Notes* upon it.

it was weak through the Fleſh; God, ſending his own Son, &c. Our Author ſuppoſes, this here ſpoken of, *viz.* "that the Law cannot give Life be-"cauſe it is weak through the Fleſh," is true with reſpect to *every one of Mankind.** And when the Apoſtle gives this Reaſon, *In that it is weak through the Fleſh*, 'tis plain, that by the *Fleſh*, which here he oppoſes to the *Spirit*, he means the ſame Thing which in the preceding Part of the ſame Diſcourſe, in the foregoing Chapter he had called by the Name *Fleſh*, Ver. 5, 14, 18. and *the Law of the Members*, Ver. 23. and *the Body of Death*, Ver. 23. which is the Thing that through this Chapter he inſiſts on as the grand Hindrance and Reaſon why the Law could not give Life, juſt as he does in his Concluſion, Chap. viii. 3. which in this laſt Place, is given as a Reaſon why the Law cannot give Life *to any of Mankind.* And it being the *ſame Reaſon*, of the *ſame Thing*, ſpoken of in the *ſame Diſcourſe*, in the former Part of it; as appears, becauſe this laſt Place is the Concluſion, of which that former Part is the Premiſes: And inaſmuch as the Reaſon there given is *being in the Fleſh*, and a *being carnal, ſold under Sin.* Therefore taking the whole of the Apoſtle's Diſcourſe, this is juſtly underſtood to be a Reaſon why the Law cannot give Life to any of Mankind; and conſequently, that all Mankind are *in the Fleſh*, and are *carnal, ſold under Sin*, and ſo remain till delivered by Chriſt: And conſequently all Mankind in their firſt or original State are very ſinful; which was the Thing to be proved.

*See *Note* on Rom. v. 20.

CHAP.

CHAP. IV.

Containing Obſervations on Rom. v. 12, —— *to the End.*

SECT. I.

Remarks on Dr. T—r's *Way of explaining this Text.*

THE following Things are worthy to be taken Notice of concerning our Author's Expoſition of this remarkable Paſſage of the Apoſtle *Paul.*

I. He greatly inſiſts that by *Death* in this Place no more is meant, than that Death which we all die, when this preſent Life is extinguiſhed, and the Body returns to the Duſt; that no more is meant in the 12, 14, 15, and 17th Verſes. P. 27. he ſpeaks of it as *evidently, clearly and infallibly ſo,* becauſe the Apoſtle is ſtill diſcourſing on the ſame Subject; plainly implying, that it muſt moſt *infallibly* be ſo, that the Apoſtle means no more by Death, throughout this Paragraph on the Subject. But as infallible as this is, if we believe what Dr. *T.* elſewhere ſays, it muſt needs be otherwiſe. He, in P. 396, ſpeaking of thoſe Words in the laſt Verſe of the next Chapter, *The Wages of Sin is DEATH, but the Gift of God is ETERNAL LIFE, through Jeſus Chriſt our Lord,* ſays, "Death in "this Place is widely different from the Death we "*now die*; as it ſtands there *oppoſed to eternal Life,* "which is the Gift of God through Jeſus Chriſt, "it manifeſtly ſignifies *eternal Death,* the *ſecond* "*Death,* or that Death which they ſhall *hereafter* "*die,* who live after the Fleſh." But Death in the Concluſion of the Paragraph we are upon in the

5th

5th Chapter, concerning the Death that comes by *Adam*, and the Life that comes by Chriſt, in the laſt Verſe of the Chapter, is *oppoſed to eternal Life*, juſt in the ſame Manner as it is in the laſt Verſe of the next Chapter. *That as Sin has reigned unto DEATH, even ſo might Grace reign, through Righteouſneſs, unto ETERNAL LIFE, by Jeſus Chriſt our Lord.* So that by our Author's own Argument, Death in this Place alſo is *manifeſtly widely different from the Death we now die, as it ſtands* here *oppoſed to eternal Life through Jeſus Chriſt*; *and ſignifies eternal Death, the ſecond Death.* And yet this is a Part of the ſame Diſcourſe or Paragraph with that begun in the 12th Verſe, as reckoned by Dr. *T.* himſelf in his Diviſion of Paragraphs, in his Paraphraſe and Notes on the Epiſtle. So that if we will follow him, and admit his Reaſonings in the various Parts of his Book, here is *manifeſt* Proof, againſt *infallible* Evidence! So that 'tis true, the Apoſtle throughout this whole Paſſage on the ſame Subject, by Death, *evidently*, *clearly* and *infallibly means no more, than that Death we now die, when this Life is extinguiſhed*; and yet by Death, in ſome Part of this Paſſage, is meant ſomething *widely different from the Death we now die*, and is *MANIFESTLY* intended *eternal Death, the ſecond Death.*

But had our Author been more conſiſtent with himſelf in his laying of it down as ſo certain and *infallible*, that becauſe the Apoſtle has a ſpecial Reſpect to temporal Death, in the 14th Verſe. *Death reigned from* Adam *to* Moſes, therefore he means no more in the ſeveral conſequent Parts of this Paſſage, yet he is doubtleſs too confident and poſitive in this Matter. This is no more *evident*, *clear* and *infallible*, than that Chriſt meant no more by *periſhing*, in Luke xiii. 5. when he ſays, *I tell you, Nay,*

Nay, but except ye repent, ye ſhall all likewiſe periſh, than ſuch a temporal Death, as came on thoſe that died by the Fall of the Tower of *Siloam*, ſpoken of in the preceding Words of the ſame Speech; and no more infallible, than that by *Life*, Chriſt means no more than this temporal Life, in each Part of that one Sentence, Matt. x. 39. *He that findeth his* Life, *ſhall loſe* it; *and he that loſeth his* Life for my Sake, *ſhall find* it; becauſe in the firſt Part of each Clauſe he has Reſpect eſpecially to temporal Life.*

The Truth of the Caſe with Reſpect to what the Apoſtle intends by the Word *Death* in this Place, is this, *viz.* That the ſame Thing is meant, as is meant by Death in the foregoing and following Parts of this Epiſtle, and other Writings of this Apoſtle, where he ſpeaks of Death as the Conſequence

* There are many Places parallel with theſe, as Joh. xi. 25, 26. *I am the Reſurrection, and the Life: He that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die.* Here both the Words, *Life* and *Death*, are uſed with this Variation; *I am the Reſurrection, and the Life*, meaning ſpiritual and eternal Life: *He that believeth in me, though he were dead*, having Reſpect to temporal Death, *yet ſhall he live*, with Reſpect to ſpiritual Life, and the Reſtoration of the Life of the Body. *And whoſoever liveth and believeth in me, ſhall never die*, meaning a ſpiritual and eternal Death. So in Joh. vi. 49, 50. *Your Fathers did eat Manna in the Wilderneſs, and are dead*, having Reſpect chiefly to temporal Death. *This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die*, i. e. by the Loſs of ſpiritual Life, and by eternal Death, (See alſo Ver. 58.) And in the next Verſe. *If any Man eat of this Bread, he ſhall live for ever*, have eternal Life. So Ver. 54. See another like Inſtance, Joh. v. 24, —— 29.

ſequence of Sin, namely, the Whole of that Death, which he, and the Scripture every where ſpeaks of, as the proper Wages and Puniſhment of Sin, including Death temporal, ſpiritual, and eternal; tho' in ſome Parts of this Diſcourſe he has a more ſpecial Reſpect to one Part of this Whole, in others to another, as his Argument leads him; without any more Variation, than is common in the ſame Diſcourſe. That Life which the Scripture ſpeaks of as the Reward of Righteouſneſs, is a Whole containing ſeveral Parts, *viz.* The Life of the Body, Union of Soul and Body, and the moſt perfect Senſibility, Activity and Felicity of both, which is the chief Thing. In like Manner, the Death which the Scripture ſpeaks of as the Puniſhment of Sin, is a Whole including the Death of the Body, and the Death of the Soul, and the eternal, ſenſible, perfect Deſtruction and Miſery of both. 'Tis this latter Whole, that the Apoſtle ſpeaks of by the Name of Death in this Diſcourſe, in *Rom.* v. Tho' in ſome Sentences he has a more ſpecial Reſpect to one Part, in others to another: And this without changing the Signification of the Word. For an having Reſpect to ſeveral Things included in the extenſive Signification of the Word, is not the ſame Thing as uſing the Word in ſeveral diſtinct Significations. As for Inſtance, the Appellative, *Man*, or the proper Name of any particular Man, is the Name of a Whole, including the different Parts of Soul and Body. And if any one in ſpeaking of *James* or *John*, ſhould ſay, he was a wiſe *Man*, and a beautiful *Man*; in the former Part of the Sentence, Reſpect would be had more eſpecially to his Soul, in the latter to his Body, in the Word *Man*: But yet without any proper Change of the Signification of the Name, to diſtinct Senſes. In Joh. xxi. 7. it is ſaid, *Peter was naked*, and in the following

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Part of the ſame Story 'tis ſaid, *Peter was grieved.* In the former Propoſition, Reſpect is had eſpecially to his Body, in the latter to his Soul; but yet here is no proper Change of the Meaning of the Name, *Peter.* And as to the Apoſtle's Uſe of the Word *Death,* in the Paſſage now under Conſideration, on the Suppoſition that he in the general means the whole of that Death, which is the Wages of Sin, there is nothing but what is perfectly natural in ſuppoſing, that he, in Order to evince, that Death, the proper Puniſhment of Sin, comes on all Mankind, in Conſequence of *Adam*'s Sin, ſhould take Notice of that Part of this Puniſhment, which is viſible in this World, and which every Body therefore ſees does in Fact come on all Mankind (as in Ver. 14.) and from thence ſhould infer, that all Mankind are expoſed to the whole of that Death which is the proper Puniſhment of Sin, whereof that temporal Death which is viſible, is a Part, and a viſible Image of the whole, and (unleſs changed by divine Grace) an Introduction to the principal, and infinitely the moſt dreadful Part.

II. Dr. *T—r*'s Explanation of this Paſſage makes wholly inſignificant thoſe firſt Words, *By one Man Sin enter'd into the World,* and leaves this Propoſition without any Senſe or Signification at all. The Apoſtle had been largely and elaborately repreſenting, how the whole World was full of Sin, in all Parts of it, both among *Jews* and *Gentiles,* and all expoſed to Death and Condemnation. 'Tis plain, that in theſe Words he would tell us, how this came to paſs, namely, that this ſorrowful Event came *by one Man,* even the firſt Man. That the World was full of Sin, and full of Death, were two great and notorious Facts, deeply affecting the Intereſts of Mankind; and they ſeemed very wonderful Facts, drawing the Attention of the more thinking

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ing Part of Mankind every where, who often aſked this Queſtion, *Whence comes Evil*, moral and natural Evil? (the latter chiefly viſible in Death.) 'Tis manifeſt, the Apoſtle here means to tell us, how theſe came into the World, and came to prevail in it as they do. But all that is meant, according to Dr. *T—r*'s Interpretation, is, "*He begun Tranſgreſ-*" *ſion.*" † As if all that the Apoſtle meant, was, to tell us who happened to ſin firſt; not how ſuch a Malady came upon the World, or how any one in the World, beſides *Adam* himſelf, came by ſuch a Diſtemper. The Words of the Apoſtle, *By one Man Sin entered INTO THE WORLD, and Death by Sin*, ſhew the Deſign to be, to tell us how theſe Evils came, as affecting the State of *the World*; and not only as reaching one Man in the World. If this were not plain enough in itſelf, the Words immediately following demonſtrate it; *And ſo Death paſſed upon ALL MEN, for that all have ſinned.* By *Sin's being in the World*, the Apoſtle don't mean being in the World only in that *one Inſtance* of *Adam*'s firſt Tranſgreſſion, but being *abroad in the World*, among the Inhabitants of the Earth, in a wide Extent and continued Series of Wickedneſs; as is plain in the firſt Words of the next Verſe, *For until the Law, Sin was IN THE WORLD.* And therefore when he gives us an Account how it came to be *in the World*, or which is the ſame Thing, how it *entered into the World*, he don't mean only coming in, in one Inſtance.

If the Caſe were as Dr. *T.* repreſents, that the Sin of *Adam*, either in its Pollution or Puniſhment, reached none but himſelf, any more than the Sin of any other Man, it would be no more proper to ſay, that *by one Man Sin enter'd into the World*, than if it ſhould be enquired, how Mankind came into

† P. 56.

to *America*, and there had anciently been a Ship of the *Phenicians* wreck'd at Sea, and a ſingle Man of the Crew was driven aſhore on this Continent, and here died as ſoon as he reach'd the Shore, and it ſhould be ſaid, *By that one Man Mankind came into* America.

And beſides, it is not true that by *one Man*, or by *Adam*, Sin enter'd into the World, in Dr. *T--r*'s Senſe: For it was not he, but *Eve* that *begun Tranſgreſſion*. By one Man Dr. *T.* underſtands *Adam*, as the Figure of Chriſt. And it is plain, that it was for his Tranſgreſſion, and not *Eve*'s, that the Sentence of Death was pronounced on Mankind after the Fall, Gen. iii. 19. It appears unreaſonable to ſuppoſe the Apoſtle means to include *Eve*, when he ſpeaks of *Adam*; for he lays great Streſs on it, that it was *BY ONE*,—— repeating it no leſs than ſeven Times.

III. In like Manner this Author brings to nothing the Senſe of the cauſal Particles, in ſuch Phraſes as theſe, ſo often repeated, *Death BY Sin*, Ver. 12. *If THROUGH the Offence of one, many be dead*, Ver. 15. *BY one that ſinned*, -— *Judgment was BY one to Condemnation*, Ver. 16. *BY one Man's Offence, Death reigned BY one*, Ver. 17. *BY the Offence of one Judgment came upon all*, &c. Ver. 18. *BY one Man's Diſobedience*, Ver. 19. Theſe cauſal Particles, ſo dwelt upon, and ſo variouſly repeated, unleſs we make meer Nonſenſe of the Diſcourſe, ſignify ſome Connection and Dependence, by ſome Sort of Influence of that Sin of one Man, or ſome Tendency to that Effect which is ſo often ſaid to come *BY* it. But according to Dr. *T.* there can be no *real* Dependence or Influence in the Caſe, of any Sort whatſoever. There is no Connection by any *natural* Influence of that one Act to make all Mankind mortal. Our Author don't pretend to account for this Effect in any ſuch Manner; but in another

moſt

moſt diverſe, *viz.* A gracious Act of God, laying Mankind under Affliction, Toil and Death, from ſpecial Favour and Kindneſs. Nor can there be any Dependence of this Effect on that Tranſgreſſion of *Adam*, by any *moral* Influence, as deſerving ſuch a Conſequence, or expoſing to it on any *moral Account*: For he ſuppoſes, that Mankind are not in this Way expoſed to the leaſt Degree of Evil. Nor has this Effect any *legal* Dependence on that Sin, or any Connection by Virtue of any antecedent Conſtitution, which God had eſtabliſhed with *Adam*: For he inſiſts, that in that Threatning, *In the Day thou eateſt thou ſhalt die*, there is not a Word ſaid of his Poſterity: And Death on Mankind, according to him, can't come by Virtue of that legal Conſtitution with *Adam*; becauſe the Sentence by which it came, was after the annulling and aboliſhing that Conſtitution. And 'tis manifeſt, that this Conſequence can't be through any Kind of *Tendency* of that Sin to ſuch an Effect; becauſe the Effect comes only as a Benefit, and is the Fruit of meer Favour: But Sin has no Tendency, either *natural* or *moral*, to Benefits and divine Favours. And that Sin of *Adam* could neither be the *efficient* Cauſe, nor the *procuring* Cauſe, neither the *natural*, *moral* nor *legal* Cauſe, nor an *exciting* and *moving* Cauſe, any more than *Adam*'s eating of any other Tree of the Garden. And the only real Relation that the Effect can have to that Sin, is a Relation as to Time, *viz.* that 'tis *after* it. And when the Matter is cloſely examined, the whole amounts to no more than this, That God is pleaſed, of his meer good Will and Pleaſure, to beſtow a greater Favour upon us, than he did upon *Adam* in Innocency, *after that Sin* of his eating the forbidden Fruit; which Sin we are no more concerned in, than in the Sin of the King of *Pegu*, or Emperor of *China*.

IV.

IV. 'Tis altogether inconſiſtent with the Apoſtle's Scope, and the Import of what he ſays, to ſuppoſe that the Death which he here ſpeaks of as coming on Mankind by *Adam*'s Sin, comes not as a Puniſhment, but only as a Favour. It quite makes void the Oppoſition, in which the Apoſtle ſets the Conſequences of *Adam*'s *Sin*, and the Conſequences of the *Grace* and *Righteouſneſs of Chriſt*. They are ſet in Oppoſition to each other, as oppoſite Effects, ariſing from oppoſite Cauſes, throughout the Paragraph: One as the *juſt Conſequence of an Offence*, the other a *free Gift*. Ver. 15, 16, 17, 18. Whereas, according to this Scheme, there is no ſuch Oppoſition in the Caſe; both are Benefits, and both are free Gifts. A very wholeſome Medicine, to ſave from periſhing, ordered by a kind Father, or a Shield to preſerve from an Enemy, beſtowed by a Friend, is as much a free Gift, as pleaſant Food. The Death that comes by *Adam*, is ſet in Oppoſition to the Life and Happineſs that comes by Chriſt, as being the Fruit of *Sin*, and *Judgment for Sin*; when the latter is the Fruit of *divine Grace*. Ver. 15, 17, 20, 21. Whereas, according to our Author, both came by Grace: Death comes on Mankind by the free Kindneſs and Love of God, much more truly and properly than by *Adam*'s *Sin*. Dr. *T.* ſpeaks of it as coming *by OCCASION of Adam's Sin*. (But as I have obſerved, it is an Occaſion without any Influence.) Yet the proper CAUSE is *God's Grace*: So that the true Cauſe is wholly good. Which, by the Way, is directly repugnant to the Apoſtle's Doctrine in Rom. vii. 13. *Was then that which is good, made Death unto me? God forbid. But Sin, that it might appear Sin, working Death in me by that which is good.* Where the Apoſtle utterly rejects any ſuch Suggeſtion, as tho' that

that which is good were the *proper Cauſe of Death*; and ſignifies, that *Sin* is the proper *Cauſe*, and that which is *good*, only the *Occaſion*. But according to this Author, the Reverſe is true: That which is good in the higheſt Senſe, even the Love of God, and a divine gracious Conſtitution, is the proper *Cauſe* of Death; and Sin, only the *Occaſion*.

But to return, 'tis plain, that Death by *Adam*, and Life and Happineſs *by Chriſt*, are here ſet in Oppoſition; the latter being ſpoken of as *good*, the other as *evil*; one as the Effect of *Righteouſneſs*, the other of an *Offence*; one the Fruit of *Obedience*, the other of *Diſobedience*; one as the Fruit of *God's Favour*, in Conſequence of what was *pleaſing* and *acceptable* to him, but the other the Fruit of his *Diſpleaſure*, in Conſequence of what was *diſpleaſing* and *hateful* to him: the latter coming by *Juſtification*, the former by the *Condemnation* of the Subject. But according to the Scheme of our Author, there can be no Oppoſition in any of theſe Reſpects: The Death here ſpoken of, neither comes as an *Evil*, nor from an *evil Cauſe*, either an evil *efficient* Cauſe, or *procuring* Cauſe; nor at all as any Teſtimony of God's *Diſpleaſure* to the Subject, but as properly the Effect of God's *Favour*, no leſs than that which is ſpoken of as coming by Chriſt; yea, and as much as that, appointed by an Act of JUSTIFICATION of the Subject; as he underſtands and explains the Word, *Juſtification:* For both are by a *Grant of Favour*, and are Inſtances of Mercy and Goodneſs. And he does abundantly inſiſt upon it, that "ANY "Grant of Favour, ANY inſtance of Mercy and "Goodneſs, whereby God delivers and exempts "from ANY Kind of Danger, Suffering or Calami-"ty or confers ANY Favour, Bleſſing or Privilege,

"is

" is called *Juſtification*, in the Scripture-Senſe and " Uſe of the Word." *

And over and above all theſe Things, our Author makes void and deſtroys the grand and fundamental Oppoſition of all, to illuſtrate which is the chief Scope of this whole Paſſage, *viz.* That between the *firſt* and *ſecond Adam*, in the *Death* that comes by *one*, and the *Life* and Happineſs by the *other*. For according to his Doctrine, *both come by Chriſt*, the *ſecond Adam*; both by his Grace, Righteouſneſs and Obedience: the Death, that God ſentenced Mankind to in Gen. iii. 19. being a great deal more properly and truly by Chriſt, than by *Adam*. For, according to him, that Sentence was not pronounced on the Foot of the Covenant with *Adam*, becauſe that was abrogated, and entirely ſet aſide, as what was to have no more Effect, before it was pronounced; as he largely inſiſts for many Pages together, P. 389,——395. He ſays, P. 389. " This " Covenant with *Adam* was diſannul'd immediately " after *Adam* ſinn'd. Even before God paſs'd Sen- " tence upon *Adam*, Grace was introduced." And in P. 395. He ſays, " The Death that Mankind " are the Subjects of now, ſtands under the Cove- " nant of Grace." And in P. 396. " In the " Counſel and Appointment of God, it ſtood in " this very Light, even before the Sentence of Death " was pronounced upon *Adam*: and conſequently " Death is no proper and legal Puniſhment of Sin." And he often inſiſts, that it comes only as a Favour and Benefit: and ſtanding, as he ſays, under the Covenant

* *Key*, §. 342. where 'tis to be obſerved, that he himſelf puts the Word ANY in Capital Letters. The ſame Thing in Subſtance is often aſſerted elſewhere. And this indeed is his main Point in what he calls *the true Goſpel-Scheme*.

venant of Grace, which is by Chriſt, therefore is truly one of the Benefits of the new Covenant, which comes by Chriſt, the ſecond *Adam*. For he himſelf is full in it, to uſe his own Words,* "That all the "Grace of the Goſpel is diſpenſed to us IN, BY "or THROUGH the Son of God." "Nothing "is clearer (ſays he †) from the whole Current of "Scripture, than that all the Mercy and Love of "God, and all the Bleſſings of the Goſpel, from "firſt to laſt,—are IN, BY and THROUGH "Chriſt, and particularly by his Blood, by the Re-"demption that is in him.——This (ſays he) can "bear no Diſpute among Chriſtians." What then becomes of all this Diſcourſe of the Apoſtle's about the great Difference and Oppoſition between *Adam* and *Chriſt*; as Death is by one, and eternal Life and Happineſs by the other? This grand Diſtinction between the two *Adams*, and all the other Inſtances of Oppoſition and Difference, here inſiſted on, as between the Effects of *Sin* and *Righteouſneſs*, the Conſequences of *Obedience* and *Diſobedience*, of the *Offence* and the *free Gift*, *Judgment* and *Grace*, *Condemnation* and *Juſtification*, they all come to Nothing: And this whole Diſcourſe of the Apoſtle's wherein he ſeems to labour much, as if it were to ſet forth ſome very grand and moſt important *Diſtinctions* and *Oppoſitions* in the State of Things, as derived from the two great *Heads* of Mankind, proves nothing but a Multitude of Words without Meaning, or rather an Heap of Inconſiſtences.

V. Our Author's own Doctrine intirely *makes void* what he ſuppoſes to be the Apoſtle's *Argument* in the 13th and 14th Verſes; in theſe Words, *For until the Law Sin was in the World: but Sin is not imputed, where there is no Law. Nevertheleſs Death reigned*

* *Key* Chap. x. Title. † *Key* §. 119.

reigned from Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion.*

What he ſuppoſes the Apoſtle would prove here, is, that Death or the Mortality of Mankind comes only by *Adam*'s Sin, and not by Men's *perſonal* Sins; and that it is here proved by this Argument, *viz.* Becauſe there was *no Law*, threatning Death to *Adam*'s Poſterity for *perſonal Sins*, before the Law of *Moſes*; but Death or Mortality of *Adam*'s Poſterity took Place many Ages before the Law was given; therefore Death could not be by any Law threatning Death for *perſonal Sins*, and conſequently could be by Nothing but *Adam*'s Sin. * On this I would obſerve,

1. That which he ſuppoſes the Apoſtle to take for a Truth in this Argument, *viz.* That there was *no Law of God* in Being, by which Men were expoſed to Death for *perſonal Sin*, during the Time from *Adam* to *Moſes*, is neither true, nor agreeable to this Apoſtle's own Doctrine.

Firſt, It is *not true*. For the Law of *Nature*, written in Men's Hearts, was then in Being, and was a Law by which Men were expoſed to Death for *perſonal Sin*. That there was a divine Eſtabliſhment, fixing the Death and Deſtruction of the Sinner as the Conſequence of perſonal Sin, which was well known before the giving of *Moſes*'s Law, is plain by many Paſſages in the Book of *Job*; as fully and clearly implying a Connection between ſuch Sin and ſuch a Puniſhment, as any Paſſage in the Law of *Moſes:* ſuch as that in Job xxiv. 19. *Drought and Heat conſume the Snow-waters; ſo doth the Grave them that have ſinned.* (compare *Ver.* 20, and 24) Alſo Chap. xxxvi. 6. *He preſerveth*

* P. 40, 41, 42, 57, and often elſewhere.

ſerveth not the Life of the Wicked. Chap. xxi. 29, —32. *Have ye not aſked them that go by the Way? and do ye not know their Tokens? That the Wicked is reſerved to the Day of Deſtruction; They ſhall be brought forth to the Day of Wrath.*—Ver. 31. *He ſhall be brought to the Grave.* *

Secondly, To ſuppoſe that there is no Law in Being, by which Men are expoſed to Death for *perſonal Sins*, where or when the revealed Law of God in or after *Moſes*'s Time is not in Being, is *contrary to this Apoſtle's own Doctrine* in this Epiſtle. Rom. ii. 12, 14, 15. *For as many as have ſinned without Law* (i. e. the revealed Law) *ſhall periſh without* Law. But how they can be expoſed to die and periſh, who have not the Law of *Moſes*, nor any revealed *Law*, the Apoſtle ſhews us in the 14th and 15th Verſes; *viz.* In that they have the Law of Nature, by which they fall under Sentence to this Puniſhment. *For when the* Gentiles *which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law to themſelves; which ſhew the Work of the Law written in their Hearts; their Conſcience alſo bearing Witneſs* —— Their Conſcience not only bore Witneſs to the Duty preſcribed by this Law, but alſo to the Puniſhment before ſpoken of, as that which they who ſinned without Law, were liable to ſuffer, *viz.* that they ſhould periſh. In which the Apoſtle is yet more expreſs, Chap. i. 32. ſpeaking more eſpecially of the Heathen, *Who knowing the Judgment of God, that they which commit*

* See alſo *Job* iv. 7, 8, 9. Chap. xv. 17,—35. Chap. xviii. 5,—21. and xix. 29. and xx. 4,—8. and ver. 23,—29. Chap xxi. 16,—18, 20,—26. and xxii. 13,—20. xxvii. 11. to the End. xxxi. 2, 3, 23. xxxiii. 18, 22, 23, 24, 28, 30. xxxiv. 11, 21,—26. xxxvii. 12, 18, 19, 20. and xxxviii. 13, 14.

mit ſuch Things are worthy of Death. —— Dr. *T.* often calls the Law the *Rule of Right*: and this Rule of Right ſentenced thoſe Sinners to Death, who were not under the Law of *Moſes*, according to this Author's own Paraphraſe of this Verſe, in theſe Words, "The Heathen were not ignorant "of the *Rule of Right*, which God has implanted "in the human Nature; and which ſhews that "they which commit ſuch Things, are deſerving "Death." And he himſelf ſuppoſes *Abraham*, who lived between *Adam* and *Moſes*, to be *under Law*, by which he would have been *expoſed to Puniſhment without Hope*, were it not for the Promiſe of Grace, —— in his Paraphraſe on *Rom.* iv. 15.

So that in our Author's Way of explaining the Paſſage before us, the grand Argument, which the Apoſtle inſiſts upon here, to prove his main Point, *viz.* that Death don't come by Mens *perſonal Sins*, but by *Adam*'s Sin, becauſe it came *before* the Law was given, that threatened Death for perſonal Sin; I ſay, this Argument which Dr. *T.* ſuppoſes ſo clear and ſtrong, * is brought to Nothing more than a meer Shadow without Subſtance; the very Foundation of the Argument having no Truth. To ſay, there was no ſuch Law actually expreſſed in any ſtanding Revelation, would be meer Trifling: For it no more appears, that God would not bring temporal Death for perſonal Sins, without a ſtanding revealed Law threatening it, than that he would not bring eternal Death before there was a revealed Law threatening that; which yet wicked Men that lived in *Noah*'s Time, were expoſed to, as appears by 1 *Pet.* iii. 19, 20. and which Dr. *T.* ſuppoſes all Mankind are expoſed to by their perſonal Sins; and he himſelf ſays,† Sin in its own

 unalterable

* P. 393. † P. 77, 78.

unalterable Nature leads to Death.—— Yea, it might be argued with as much Strength of Reaſon, that God could bring on Men no Puniſhment at all for any Sin, that was committed from *Adam* to *Moſes*, becauſe there was no ſtanding revealed Law then extant, threatening any Puniſhment. It may here be properly obſerved, that our Author ſuppoſes, the ſhortening of Man's Days, and haſtening of Death, *entered into the World by the Sin of the Antediluvians*, in the ſame Senſe as Death and Mortality entered into the World by *Adam*'s Sin. † But where was there any ſtanding revealed Law for that, though the Event was ſo univerſal? If God might bring this on all Mankind, on Occaſion of *other* Men's Sins, for which they deſerved Nothing without a revealed Law, what could there be to hinder God's bringing Death on Men for their *perſonal* Sins, for which their own Conſciences tell them they do deſerve Death without a revealed Law?

2. If it had been ſo, that from *Adam* to *Moſes* there had been no Law in Being, of any Kind, revealed or natural, by which Men could be properly expoſed to temporal Death for perſonal Sin, yet the Mention of *Moſes*'s Law would have been wholly impertinent, and of no Signification in the Argument, according to our Author's underſtanding of it. He ſuppoſes, what the Apoſtle would prove, is, that *temporal* Death, or the Death we now die, comes by *Adam*; and not by any Law threatening ſuch a Puniſhment for perſonal Sin; becauſe this Death prevailed before the Law of *Moſes* was in Being, which is the only Law threatening Death for perſonal Sin. And yet he himſelf ſuppoſes, that the Law of *Moſes*, *when it was in Being*,

† P. 68

Being, threatened *no ſuch Death* for perſonal Sin. For he abundantly aſſerts, that the Death which the Law of *Moſes* threatened for perſonal Sin, was *eternal Death*, as has been already noted: And he ſays in expreſs Terms, that eternal Death is of a Nature *widely different from the Death we now die*; * as was alſo obſerved before.

How impertinently therefore does Dr. *T.* make an inſpired Writer argue, when according to him the Apoſtle would prove, that *this Kind of Death* did not come by any Law threatening *this Kind of Death*, becauſe it came before the Exiſtence of a Law threatening *another Kind of Death*, of a Nature *widely different?* How is it to the Apoſtle's Purpoſe, to fix on that Period, the Time of giving *Moſes*'s Law, as if that had been the Period wherein Men began to be threatened with *this Puniſhment*, for their perſonal Sins, when in Truth it was no ſuch Thing? And therefore it was no more to his Purpoſe, to fix on that Period, from *Adam* to *Moſes*, than from *Adam* to *David*, or any other Period whatſoever. Dr. *T.* holds, that even now, ſince the Law of *Moſes* has been given, the Mortality of Mankind, or the Death we now die, don't come by that Law; but that it always comes only by *Adam*. † And if it *never comes* by that Law, we may be ſure it *never was threatened* in that Law.

3. If we ſhould allow the Argument in Dr. *T---r*'s Senſe of it, to prove that Death don't come by *perſonal Sin*, yet it will be wholly without Force to prove the main Point, even that it muſt come by *Adam*'s *Sin*. For it might come by

* P. 396. He ſays to the like Purpoſe in his Note on *Rom.* v. 17. † This is plain by what he ſays, P. 38, 40, 53, 393.

God's ſovereign and gracious Pleaſure; as innumerable other divine Benefits do. If it be ordered, agreeable to our Author's Suppoſition, not as a Puniſhment, nor as a Calamity, but only a *Favour*, what Neceſſity of any ſettled Conſtitution, or revealed Sentence, in order to the beſtowing ſuch a Favour, more than other Favours; and particularly more than that *great Benefit*, which he ſays entered into the World by the Sin of the *Antediluvians*, the ſhortening Men's Lives ſo much after the Flood? —— Thus the Apoſtle's arguing, by Dr. *T---r*'s Explanation of it, is turned into meer Trifling, and a vain and impertinent Uſe of Words, without any real Force or Significance.

VI. The Apoſtle here ſpeaks of that great Benefit, which we have by Chriſt as the Antitype of *Adam*, under the Notion of a Fruit of GRACE. I don't mean only that *Super-abounding* of Grace, wherein the Benefit we have by Chriſt goes beyond the Damage ſuſtained by *Adam*; but that Benefit, with Regard to which *Adam was the Figure of him that was to come*, and which is as it were the Counterpart of the Suffering by *Adam*, and which repairs the Loſs we have by him. This is here ſpoken of as the Fruit of the *free Grace of God*; as appears by Ver. 15. 16. 17. 18. 20. 21. This, according to our Author, is the reſtoring of Mankind to that Life which they loſt in *Adam*: and he himſelf ſuppoſes this Reſtoration of Life by Chriſt to be what *Grace* does for us, and calls it the *Free Gift of God*, and *the Grace and Favour of the Lawgiver*.* And ſpeaking of this Reſtoration, he breaks out in Admiration of the *unſpeakable Riches of this Grace*.‡

But

* P. 39, 40, 70, 148, 303. See alſo Contents of this Paragraph in *Rom.* v. in his Notes on the Epiſtle, and his Note on Ver. 15, 16, 17. ‡ P. 395.

But it follows from his Doctrine, that there is *NO Grace at all* in this Benefit, and it is no more than a meer Act of *Juſtice*, being only a removing of what Mankind ſuffer, being *innocent*. Death, as it commonly comes on Mankind, and even on Infants (as has been obſerved) is an extreme poſitive Calamity; to bring which on the perfectly *innocent*, unremedied, and without any Thing to countervail it, we are ſufficiently taught, is not conſiſtent with the *Righteouſneſs of the Judge of all the Earth.* What *Grace* therefore, worthy of being ſo celebrated, would there be in affording Remedy and Relief, after there had been brought on innocent Mankind that which is (as Dr. *T.* himſelf repreſents *) the dreadful and univerſal Deſtruction of their Nature; being a ſtriking Demonſtration how infinitely odious Sin is to God! What *Grace* in delivering, from ſuch ſhocking Ruin, them that did not deſerve the leaſt Calamity! Our Author ſays, "We could not *juſtly* loſe Com-"munion with God by *Adam*'s Sin."† If ſo, then we could not juſtly loſe our Lives, and be annihilated, after a Courſe of extreme Pains and Agonies of Body and Mind, without any Reſtoration; which would be an eternal Loſs of Communion with God, and all other Good, beſides the poſitive Suffering. The Apoſtle, throughout this Paſſage, repreſents the *Death*, which is the Conſequence of *Adam*'s Tranſgreſſion, as coming in a Way of *Judgment* and *Condemnation* for Sin: but Deliverance and Life through Chriſt, as by *Grace*, and the *free Gift* of God. Whereas, on the contrary, by Dr. *T—r*'s Scheme, the Death that comes by *Adam*, comes *by Grace, great Grace*; it being a great Benefit, ordered in fatherly Love and

* P. 69. † P. 148.

Kindneſs, and on the Foot of a Covenant of Grace! But in the Deliverance and Reſtoration by Chriſt, there is *no Grace at all.* So Things are turned *top-ſy-turvy*, the Apoſtle's Scope and Scheme intirely inverted and confounded.

VII. Dr. *T.* explains the Words, *Judgment*, *Condemnation*, *Juſtification*, and *Righteouſneſs*, as uſed in this Place, in a very unreaſonable Manner.

I will firſt conſider the Senſe he puts upon the two former, *Judgment* and *Condemnation.* He often calls this Condemnation a *judicial Act*, and a *Sentence of Condemnation.* But, according to his Scheme, 'tis a judicial Sentence of Condemnation paſſed upon them that are perfectly *innocent*, and viewed by the Judge, even in his paſſing the Sentence and condemning them, as having no Guilt of Sin, or Fault at all chargeable upon them; and a *judicial Proceeding*, *paſſing Sentence* arbitrarily, without any Law or Rule of Right, before eſtabliſhed: For there was no preceding Law or Rule threatening Death, that he, or any one elſe, ever pretended to have been eſtabliſhed, but only this, *In the Day that thou eateſt thereof, thou ſhalt ſurely die.* And concerning this, he inſiſts, that there is not a Word ſaid in it of *Adam*'s Poſterity. So that the Condemnation ſpoken of, is a Sentence of Condemnation to Death, for, or in Conſequence of the Sin of *Adam*, without any Law, by which that Sin could be imputed, to bring any ſuch Conſequence; contrary to the Apoſtle's plain Scope. And not only ſo, but over and above all this it is a *judicial Sentence* of *Condemnation* to that which is no Calamity, nor is conſidered as ſuch in the Sentence: but it is Condemnation to a great Favour!

The

The Apoſtle uſes the Words, *Judgment* and *Condemnation*, in other Places; they are no ſtrange and unuſual Terms with him: But never are they uſed by him in this Senſe, or any like it; nor are they ever uſed thus any where elſe in the New-Teſtament. This Apoſtle elſewhere in this Epiſtle to the *Romans* is often ſpeaking of *Condemnation*; uſing the ſame or ſimilar Terms and Phraſes, as here; but never in the aboveſaid Senſe. Chap. ii. 1, 2, 3. Six Times in theſe Verſes; alſo Ver. 12 and 27. and Chap. iii 7. Chap. viii. 1 and 3. Chap. xiv. 3, 4. and Ver. 10. Ver. 13. Ver. 22, and 23. This will be plain to every one that caſts his Eye on theſe Places. And if we look into the former Part of this Chapter, the Apoſtle's Diſcourſe here makes it evident, that he is here ſpeaking of a Condemnation, that is no Teſtimony of Favour to the innocent; but of God's Diſpleaſure, towards thoſe that he is not reconciled to, but looks on as Offenders, Sinners, and Enemies, and holds as the Objects of his Wrath, which we are delivered from by Chriſt; as may be ſeen in Verſes 6, 7, 8, 9, 10 and 11.

And viewing this Diſcourſe itſelf, in the very Paragraph we are upon, if we may judge any Thing by Language and Manner of Speaking, there is every Thing to lead us to ſuppoſe, that the Apoſtle uſes theſe Words here, as he does elſewhere, properly, and as implying a Suppoſition of Sin, chargeable on the Subject, and expoſing to Puniſhment. He ſpeaks of Condemnation with Reference to Sin, as what comes by Sin, and as a Condemnation to Death, which ſeems to be a moſt terrible Evil, and capital Puniſhment, even in what is temporal and viſible; and this in the Way of *Judgment* and Execution of Juſtice, in Oppoſition to *Grace* or *Favour*, and *Gift* or a Benefit coming by Favour. And Sin and Offence, Tranſgreſſion and

Diſobedience are, over and over again, ſpoken of as the Ground of the Condemnation and of the capital Suffering condemned to, — for ten Verſes ſucceſſively, that is in every Verſe in the whole Paragraph, without miſſing one.

The Words, *Juſtification* and *Righteouſneſs*, are explained by Dr. *T.* in a no leſs unreaſonable Manner. He underſtands *Juſtification* in Ver. 18th, and *Righteouſneſs* in Ver. 19th, —— in ſuch a Senſe, as to ſuppoſe them to belong to all, and actually to be applied to all Mankind, good and bad, Believers and Unbelievers; to the worſt Enemies of God, remaining ſuch, as well as his peculiar Favourites, and many that never had any Sin imputed to them; meaning thereby no more than what is fulfilled in an univerſal Reſurrection from the Dead, at the laſt Day.* Now this is a moſt arbitrary, forced Senſe. Though theſe Terms are uſed every where, all over the New Teſtament, yet nothing like ſuch an Uſe of them is to be found, in any one Inſtance, thro' all the Writings of the Apoſtles and Evangeliſts. The Words, *Juſtify*, *Juſtification*, and *Righteouſneſs*, as from God to Men, are never uſed but to ſignify a Privilege belonging only to *ſome*, and that which is peculiar to *diſtinguiſhed Favourites*. This Apoſtle in particular, above all the other Writers of the New Teſtament, abounds in the Uſe of theſe Terms; ſo that we have all imaginable Opportunity to underſtand his Language, and know the Senſe in which he uſes theſe Words: But he never elſewhere uſes them in the Senſe ſuppoſed here, nor is there any Pretence that he does. Above all, does this Apoſtle abound in the Uſe of theſe Terms in this Epiſtle. JUSTIFICATION is the Subject he had been upon through all the preceding Part of the Epiſtle. It was the grand Subject of all the foregoing Chapters,

* So P. 47, 49, 60, 61, 62, and other Places.

ters, and the preceding Part of this Chapter; where theſe Terms are continually repeated. And the Word *Juſtification*, is conſtantly uſed to ſignify ſomething peculiar to Believers, who had been Sinners; implying ſome Reconciliation and Forgiveneſs of Sin, and ſpecial Privilege in Nearneſs to God, above the reſt of the World. Yea, the Word is conſtantly uſed thus, according to Dr. *T—r*'s own Explanations, in his Paraphraſe and Notes on this Epiſtle. And there is not the leaſt Reaſon to ſuppoſe but that he is ſtill ſpeaking of the ſame *Juſtification* and *Righteouſneſs* which he had dwelt upon from the Beginning, to this Place. He ſpeaks of *Juſtification* and *Righteouſneſs* here, juſt in the ſame Manner, as he had done in the preceding Part of the Epiſtle. He had all along ſpoken of Juſtification as ſtanding in Relation to *Sin*, Diſobedience to God, and Offence againſt God, and ſo he does here: He had before been ſpeaking of Juſtification through free *Grace*, and ſo he does here: He before had been ſpeaking of Juſtification through *Righteouſneſs*, as in *Chriſt Jeſus*, and ſo he does here.

And if we look into the former Part of this very Chapter, there we ſhall find *Juſtification* ſpoken of juſt in the ſame Senſe as in the reſt of the Epiſtle; which is alſo ſuppoſed by our Author in his Expoſition. 'Tis ſtill *Juſtification by Faith*, *Juſtification* of them that had been *Sinners*, *Juſtification* attended with *Reconciliation*, Juſtification peculiar to them that had *the Love of God ſhed abroad in their Hearts*. The Apoſtle's foregoing Diſcourſe on Juſtification by Grace, through Faith, and what he had ſo greatly inſiſted on as the Evidence of the Truth of this Doctrine, even the univerſal Sinfulneſs of Mankind in their original State, is plainly what introduces this Diſcourſe in the latter Part of this 5th Chapter; where he ſhows how

all Mankind came to be ſinful and miſerable, and ſo to need this Grace of God and Righteouſneſs of Chriſt. And therefore we can't without the moſt abſurd Violence, ſuppoſe any other than he is ſtill ſpeaking of the ſame *Juſtification.*

And as to the univerſal Expreſſion uſed in the 18th Ver. *By the Righteouſneſs of one, the free Gift came upon ALL MEN to Juſtification of Life*; it is needleſs here to go into the Controverſy between the *Remonſtrants* and *Anti-remonſtrants*, concerning univerſal Redemption, and their different Interpretations of this Place. If we take the Words even as the *Arminians* do; yet, in their Senſe of them, the free Gift comes on all Men to Juſtification only *Conditionally*, i. e. *provided* they believe, repent, &c. But in our Author's Senſe, it *actually* comes on all, whether they believe and repent, or not; which certainly can't be inferred from the univerſal Expreſſion, as here uſed. Dr. *T.* himſelf ſuppoſes, the main Deſign of the Apoſtle in this univerſal Phraſe. *All Men*, is to ſignify, that the Benefits of Chriſt ſhall come on *Gentiles*, as well as *Jews.* * And he ſuppoſes, that *the Many*, and *the All*, here ſignify the ſame: But it is quite certain, that all the Benefits here ſpoken of, which the Apoſtle ſays are to *the many*, don't actually come upon all Mankind; as particularly the *abounding of Grace*, ſpoken of Ver. 18th. *The Grace of God, and the Gift by Grace, hath abounded unto the many*, εις τους πολλους.

This abounding of Grace our Author explains thus; "The rich Overplus of Grace, in erecting a new Diſpenſation, furniſhed with a glorious Fund of Light, Means and Motives." But will any pretend, that all Mankind have actually been partakers of this new Fund of Light, &c? How were

* P. 60, 61. See alſo Contents of this Paragraph, in his Notes on the Epiſtle.

were the many Millions of *Indians*, on the *American* Side of the Globe, Partakes of it, before the *Europeans* came hither? Yea, Dr. *T.* himſelf ſuppoſes, all that is meant, is, that it is *free for all that are willing to accept of it.* † The Agreement between *Adam* as the Type or Figure of him that was to come, and Chriſt as the Antitype, appears as full and clear, if we ſuppoſe, ALL which are IN CHRIST (to uſe the common Scripture-Phraſe) have the Benefit of his Obedience, as ALL that are IN ADAM have the ſorrowful Fruit of his Diſobedience. The Scripture ſpeaks of Believers as the Seed or Poſterity of Chriſt. (*Gal.* iii. 29.) They are *in Chriſt by Grace*, as *Adam*'s Poſterity are *in him by Nature*: The one are in the *firſt Adam naturally*, as the other are in the *ſecond Adam ſpiritually*: exactly agreeable to the Repreſentation this Apoſtle makes of the Matter, 1 *Cor.* xv. 45, — 49. The ſpiritual Seed are thoſe which this Apoſtle often repreſents as *Chriſt's Body*: And the οἱ πολλοὶ here ſpoken of as made righteous by Chriſt's Obedience, are doubtleſs the ſame with the οἱ πολλοι which he ſpeaks of in Chap. xii. 5. *We, being many, are one Body*; or, *We*, the many, οἱ πολλοι ἕν σωμα εσμεν. And again, 1 *Cor.* x. 17. ἕν σομα οἱ πολλοι εσμεν. And the ſame which the Apoſtle had ſpoken of in the preceding Chapter, *Rom.* iv. 18. compared with *Gen.* xv. 5.

Dr. *T.* much inſiſts on that Place, 1 *Cor.* xv. 21, 22. *For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead: For as in Adam all die, ſo in Chriſt ſhall all be made alive*; to confirm his Suppoſitions, that the Apoſtle here in the 5th of *Romans*, ſpeaking of the Death and Condemnation which come by *Adam*, has reſpect only to the Death *we*

† Id. Ibid.

we all die, when this Life ends: And that by the Juſtification and Life which come by Chriſt, he has Reſpect only to the general *Reſurrection* at the laſt Day. But it is obſervable, that his Argument is wholly built on theſe two Suppoſitions, *viz. Firſt*, that the Reſurrection meant by the Apoſtle, in that Place in the 1 *Cor.* xv. is the Reſurrection of all Mankind, both juſt and unjuſt. *Secondly*, That the oppoſite Conſequences of *Adam*'s Sin, and Chriſt's Obedience, ſpoken of here in *Rom.* 5th, are the very ſame, neither more nor leſs, as are ſpoken of there. But there are no Grounds for ſuppoſing either of theſe Things to be true.

1. There is no Evidence, that the *Reſurrection* there ſpoken of, is the Reſurrection both of the *Juſt* and *Unjuſt*; but abundant Evidence of the contrary. The Reſurrection of the Wicked is ſeldom mention'd in the New Teſtament, and rarely included in the Meaning of the Word: it being eſteemed not worthy to be called a Riſing to Life, being only for a great Increaſe of the Miſery and Darkneſs of eternal Death: And therefore by the *Reſurrection* is moſt commonly meant a Riſing to Life and Happineſs; as may be obſerved in *Matth.* xxii. 30. *Luk.* xx. 35, 36. *Joh.* vi. 39, 40, 54. *Philip.* iii. 11. and other Places. The Saints are called *the Children of the Reſurrection*, as Dr. *T.* obſerves in his Note on *Rom.* viii. 11. And 'tis exceeding evident, that 'tis the Reſurrection to Life and Happineſs, the Apoſtle is ſpeaking of in this 1 *Cor.* xv. 21, 22. It appears by each of the three foregoing Verſes, Ver. 18. *Then they which are fallen aſleep IN CHRIST* (*i. e.* the Saints) *are* periſhed. Ver. 19. *If in this Life only WE* (Chriſtians or Apoſtles) *have Hope in Chriſt*, (and have no Reſurrection and eternal Life to hope for) *we are of all Men moſt miſerable.*——Ver. 20. *But now is Chriſt*

Chriſt riſen from the Dead, and is become the FIRST FRUITS *of them that ſlept.* He is the Forerunner and firſt Fruits only with Reſpect to them that are his; who are to follow him, and partake with him in the Glory and Happineſs of his Reſurrection: but He is not the firſt Fruits of them who ſhall come forth to the Reſurrection of *Damnation.* It alſo appears by the Verſe immediately following. Ver. 23. *But every Man in his own Order; Chriſt the firſt Fruits, and afterwards, they that are Chriſt's, at his Coming.* The ſame is plain by what is ſaid in Ver. 29, 30, 31, and 32; and by all that is ſaid from the 35th Ver. to the End of the Chapter, for twenty-three Verſes together: It there expreſly appears, that the Apoſtle is ſpeaking only of a Riſing *to Glory*, with a *glorious Body*, as the little Grain that is ſown, being quickened, riſes a beautiful flouriſhing Plant. He there ſpeaks of the different Degrees of Glory among them that ſhall riſe, and compares it to the different Degrees of Glory among the celeſtial Luminaries. The Reſurrection which he treats of, is expreſly a being *raiſed in Incorruption, in Glory, in Power, with a ſpiritual Body*, having *the Image of the ſecond Man*, the ſpiritual and heavenly *Adam*; a Reſurrection, wherein *this Corruptible ſhall put on Incorruption, and this Mortal put on Immortality, and Death be ſwallowed up in Victory*, and the Saints ſhall glorioufly triumph over that laſt Enemy. Dr. *T.* himſelf ſays that which is in Effect owning the Reſurrection here ſpoken of, is only of the Righteous: for 'tis expreſly a Reſurrection εν αθανασια and αφθαρσια Ver. 53, and 42. But Dr. *T.* ſays, *Theſe are never attributed to the Wicked, in Scripture.** So that when the Apoſtle ſays here, *As in* Adam *all die, ſo in Chriſt ſhall all be maue alive*; 'tis

* Note on *Rom.* viii. 28.

'tis as much as if he had ſaid, *As in Adam we all die*, and our Bodies *are ſown in Corruption, in Diſhonour, and in Weakneſs*; *ſo in Chriſt we all* (we Chriſtians, whom I have been all along ſpeaking of) *ſhall be raiſed in Power, Glory and Incorruption, ſpiritual and heavenly*, conformed to the ſecond *Adam*. *For as we have born the Image of the earthy, we ſhall alſo bear the Image of the heavenly*. Ver. 49. Which clearly explains and determines his Meaning in Ver. 21, 22.

2. There is no Evidence, that the Benefit by the ſecond *Adam*, ſpoken of in *Rom.* 5th, is the very ſame (containing neither more nor leſs) as the Reſurrection ſpoken of in 1 *Cor.* xv. It is no Evidence of it, that the Benefit is oppoſed to the Death that comes by the firſt *Adam*, in like Manner in both Places. The Reſurrection to eternal Life, tho' it be not the whole of that Salvation and Happineſs which comes by the ſecond *Adam*, yet is it that wherein this Salvation is principally obtained. The Time of the Saints glorious Reſurrection is often ſpoken of as the proper Time of the Saints Salvation, *The Day of their Redemption*, The Time of their *Adoption*, Glory and Recompence. (As, in *Eph.* iv. 30. *Rom.* viii. 23. *Luk.* xiv. 14. and xxi. 28. 2 *Tim.* iv. 1, 9. *Coloſ.* iii. 4. 1 *Theſ.* i. 7. *Heb.* ix. 23. 1 *Pet.* i. 13. and v. 4. 1 *Joh.* iii. 2. and other Places.) All that Salvation and Happineſs which is given before, is only a Prelibation and Earneſt of their great Reward. Well therefore may that conſummate Salvation beſtowed on them, be ſet in Oppoſition to the Death and Ruin which comes by the firſt *Adam*, in like Manner as the whole of their Salvation is oppoſed to the ſame in *Rom.* v.—Dr. *T.* himſelf obſerves, * *That the Revival*

* Note on *Rom.* viii. 11.

Revival and Reſurrection of the Body is frequently put for our Advancement to eternal Life. It being the higheſt Part, 'tis often put for the Whole.

This Notion, as if the Juſtification, Righteouſneſs and Life ſpoken of in *Rom.* 5th, imply'd the Reſurrection to Damnation, is not only without Ground from Scripture, but contrary to *Reaſon.* For thoſe Things are there ſpoken of as great Benefits, by the Grace and free Gift of God: but this is the contrary, in the higheſt Degree poſſible, being the moſt conſummate and infinite Calamity —To obviate this, our Author ſuppoſes the Reſurrection of all to be a great Benefit *in itſelf*, tho' turned into a Calamity by the Sin and Folly of obſtinate Sinners, who abuſe God's Goodneſs. But the far greater Part of Mankind, ſince *Adam* have never had Opportunity to abuſe this Goodneſs, it having never been made known to them. Men can't abuſe a Kindneſs, which they never had either in Poſſeſſion, Promiſe, Offer, or ſome Intimation: But a Reſurrection is made known only by divine Revelation; which few comparatively have enjoyed. So that as to ſuch wicked Men as die in Lands of Darkneſs, if their Reſurrection comes at all by Chriſt, it comes, *from* him and *to* them, only as a Curſe, and not as a Bleſſing; for it never comes to them at all by any *Conveyance*, *Grant*, *Promiſe*, or *Offer*, or any Thing by which they can claim it, or know any Thing of it, till it comes as an infinite Calamity, paſt all Remedy.

VIII. In a peculiar Manner is there an unreaſonable Violence uſed in our Author's Explanation of the Words *Sinners* and *ſinned*, in the Paragraph before us. He ſays, "Theſe Wrods, *By one Man's* "*Diſobedience*, *many were made Sinners*, mean nei- "ther more nor leſs, that that by one Man's Diſo- "bedience the Many were made ſubject to Death,

"by

" by the judicial Act of God."* And he ſays in the ſame Place, " By Death, moſt certainly, is " meant no other than the Death and Mortality " common to all Mankind." And thoſe Words, Ver. 12. *For that all have ſinned*, he thus explains, " All Men became *Sinners*, as all Mankind are " brought into a State of Suffering." † Here I obſerve,

1. The main Thing, by which he juſtifies ſuch Interpretations, is, that *Sin*, in various Inſtances, is uſed for *Suffering*, in the old Teſtament. To which I reply; Tho' it be true, that the Word *Chattaah*, ſignifies both Sin, and a Sin-offering; and this, and ſome other *Hebrew* Words, which ſignifies Sin, Iniquity, and Wickedneſs, are ſometimes put for the Effect or Puniſhment of Iniquity, by a Metonymy of the Cauſe for the Effect; yet it does not appear, that theſe Words are ever uſed for enduring Suffering, where the Suffering is not ſpoken of under any Notion of a Puniſhment of Sin, or a Fruit of God's Anger for Sin, or of any Imputation of Guilt, or under any Notion of Sin's being at all laid to the Charge of the Sufferer, or the Sufferings being at all of the Nature of any Recompence, Compenſation or Satisfaction for Sin. And therefore none of the Inſtances he mentions, come up to his Purpoſe. When *Lot* is commanded to leave *Sodom*, that he might not be conſumed *in the Iniquity* of the City, meaning, in that Fire, which is the Effect and Puniſhment of the Iniquity of the City; this is quite *another* Thing, than if that Fire came on the City in general as no Puniſhment at all, nor as any Fruit of a Charge of Iniquity on the City, or of God's Diſpleaſure for their Sin, but as a Token of God's Favour to the Inhabitants; which is what is ſuppoſed

* P. 30. † P. 54. and elſewhere.

ed with Reſpect to the Death of Mankind; it being introduced only as a Benefit, on the Foot of a Covenant of Grace. And eſpecially is this quite another Thing, than if, in the Expreſſion uſed, the Iniquity had been aſcribed to *Lot*; and God, inſtead of ſaying, Leſt thou be conſumed in *the Iniquity of the City*, had ſaid, Leſt thou be conſumed in *thine Iniquity*, or, Leſt *thou Sin*, or *be made a Sinner*. Whereas, the Expreſſion is ſuch as does expreſly remove the Iniquity, ſpoken of, from *Lot*, and fix it on another Subject, *viz.* the City. The Place cited by our Author, in *Jer.* li.—is exactly Parallel. And as to what *Abimeleck* ſays to *Abraham*, *What have I offended thee, that thou haſt brought on me, and on my Kingdom, a great* Sin? 'Tis manifeſt *Abimeleck* was afraid, that God was angry, for what he had done to *Sarah*; or would have been angry with him, if he had done what he was about to do, as imputing *Sin* to him for it; which is a quite different Thing from calling ſome Calamity, *Sin*, under no Notion of it's being any Puniſhment of Sin, nor in the leaſt Degree from God's Diſpleaſure. And ſo with regard to every Place our Author cites in the Margin, 'tis plain, that what is meant in each of them, is *the Puniſhment of* Sin, and not ſome Suffering which is no Puniſhment at all. And as to the Inſtances he mentions in his *Supplement*, P. 284. the Two that look moſt favourable to his Deſign, are thoſe in *Gen.* xxxi. 39. and 2 *Kin.* vii. 9.—With Reſpect to the former, where *Jacob* ſays, *That which was torn of Beaſts*, Anochi achattenah—Which Dr. *T.* is pleaſed to tranſlate, *I was the Sinner:* but is properly render'd, *I expiated it*; the Verb in *Pihel* properly ſignifying to *expiate*. And the plain Meaning is, *I bore the Blame of it, and was obliged to pay for it*, as being ſuppoſed to be loſt thro' my Fault or Neglect. Which is a quite different Thing from Suffering without

without any Suppoſition of Fault. And as to the latter Place, where the Lepers ſay, *This Day is a Day of good Tidings, and we hold our Peace: If we tarry till Morning, ſome Miſchief will befal us.* In the Hebrew, *Umetzaanu gnaon*;—*Iniquity will find us*, that is, Some Puniſhment of our Fault will come upon us. Elſewhere ſuch Phraſes are uſed, as, *Your Iniquity will find you out*, and the like. But certainly this is a different Thing from ſuffering without Fault, or Suppoſition of Fault. And it does not appear, that the Verb in Hiphil, *Hirſhiang*, is ever put for *condemn* in any other Senſe than condemning for Sin, or Guilt, or ſuppoſed Guilt, belonging to the Subject condemned. This Word is uſed, in the Participle of Hiphil, to ſignify *condemning*, in *Prov.* xvii. 15. *He that juſtifieth the Wicked, and he that condemneth the Juſt, even both are an Abomination to the Lord.* This Dr. *T.* obſerves, as if it were to his Purpoſe, when he is endeavouring to ſhew, that in this Place in the 5th of *Romans*, the Apoſtle ſpeaks of God Himſelf as *condemning the juſt*, or perfectly innocent, in a parallel Signification of Terms. Nor is any Inſtance produced, wherein the Verb, *Sin*, which is uſed by the Apoſtle when he ſays, *All have ſinned*, is any where uſed in our Author's Senſe, for being brought into a State of Suffering, and that not as a Puniſhment for Sin, or as any Thing ariſing from God's Diſpleaſure; much leſs for being the Subject of what comes only as the Fruit of divine Love, and as a Favour of the HIGHEST NATURE.* Nor can any thing like this Senſe of the Verb be found in the whole Bible.

2. If there had been any Thing like ſuch an Uſe of the Words, *Sin* and *Sinner*, as our Author ſuppoſes,

* P. 303.

poſes, in the old Teſtament, 'tis evident that ſuch an Uſe of them is quite alien from the Language of the *New Teſtament*. Where can an Inſtance be produced, of any Thing like it, in any one Place, beſides what is pretended in this? And particularly, where elſe ſhall we find theſe Words and Phraſes uſed in ſuch a Senſe, in any of this Apoſtle's Writings? We have enough of his Writings, by which to learn his Language and Way of ſpeaking about *Sin*, *Condemnation*, *Puniſhment*, *Death* and *Suffering*. He wrote much more of the New Teſtament, than any other Perſon. He very often has Occaſion to ſpeak of *Condemnation*; but where does he expreſs it by *being made Sinners?* Eſpecially how far is he elſewhere from uſing ſuch a Phraſe, to ſignify a being condemned without Guilt, or any Imputation or Suppoſition of Guilt, or Atonement for Guilt? Vaſtly more ſtill is it remote from his Language, ſo to uſe the Verb *Sin*, and to ſay, Man *ſinneth*, or *has ſinned*, tho' hereby meaning Nothing more nor leſs, than that he, by a *judicial Act*, is *condemned*, on the Foot of a Diſpenſation of *Grace*, to receive a *great Favour!* He abundantly uſes the Words, *Sin* and *Sinner*; his Writings are full of ſuch Terms: but where elſe does he uſe them in ſuch a Senſe? He has much Occaſion in his Epiſtles to ſpeak of *Death*, temporal and eternal; He has much Occaſion to ſpeak of *Suffering*, of all Kinds, in this World, and the World to come: But where does he call theſe things *Sin?* and denominate innocent Men *Sinners?* or ſay, They have *ſinned*, meaning that they are brought into a State of Suffering? If the Apoſtle, becauſe he was a *Jew*, was ſo addicted to the *Hebrew* Idiom, as thus in one Paragraph to repeat this particular *Hebraiſm*, which, at moſt, is comparatively rare even in the old Teſtament, 'tis ſtrange that never any Thing like it ſhould appear any where elſe

in

in his Writings; and eſpecially that he ſhould never fall into ſuch a Way of ſpeaking in his Epiſtle to the *Hebrews*, written to *Jews* only, who were moſt uſed to the *Hebrew* Idiom. And why does *Chriſt* never uſe ſuch Language in any of his Speeches, tho' he was born and brought up amongſt the *Jews*, and delivered almoſt all his Speeches only to *Jews*?—And why do none of the reſt of the Writers of the New Teſtament ever uſe it, who were all born and educated *Jews* (at leaſt all excepting *Luke*) and ſome of them wrote eſpecially for the Benefit of the *Jews*?

'Tis worthy to be obſerved, what Liberty is taken, and Boldneſs uſed with this Apoſtle; ſuch Words as αμαρτολ&, αμαρτανω κριμα, κατακριμα, δικαιοω, δικαιωσις, and Words of the ſame Root and Signification, are Words abundantly uſed by him elſewhere in this and other Epiſtles, and alſo when ſpeaking, as he is here, of Chriſt's Redemption and Atonement, and of the general Sinfulneſs of Mankind, and of the Condemnation of Sinners, and of Juſtification by Chriſt, and of Death as the Conſequence of Sin, and of Life and Reſtoration to Life by Chriſt, as here; yet no where are any of theſe Words uſed, but in a Senſe very remote from what is ſuppoſed here. However, in this Place theſe Terms muſt have a *diſtinguiſhed ſingular* Senſe found out for them, and annexed to them! A *new* Language muſt be coin'd for the Apoſtle, which he is evidently quite unuſed to, and put into his Mouth on this Occaſion, for the Sake of evading this clear, preciſe and abundant Teſtimony of his, to the Doctrine of original Sin.

3. The putting ſuch a Senſe on the Word, *Sin*, in this Place, is not only to make the Apoſtle greatly to diſagree with himſelf in the Language he uſes every where elſe, but alſo to diſagree with himſelf

no-

no leſs in the Language he uſes in this very Paſſage. He often here uſes the Word *Sin*, and other Words plainly of the ſame Deſign and Import, ſuch as *Tranſgreſſion*, *Diſobedience*, *Offence*. Nothing can be more evident, than that theſe are here uſed as ſeveral Names of the ſame Thing; for they are uſed inter-changeably, and put one for another; as will be manifeſt only on the Caſt of an Eye on the Place. And theſe Words are uſed no leſs than ſeventeen Times in this one Paragraph. Perhaps we ſhall find no Place in the whole Bible, in which the Word, *Sin*, and other Words ſynonymous, are uſed ſo often in ſo little Compaſs: and in all the Inſtances, in the proper Senſe, as ſignifying *moral Evil*, and even ſo underſtood by Dr. *T.* himſelf (as appears by his own Expoſition) but only in theſe two Places; where, in the Midſt of all, to evade a clear Evidence of the Doctrine of Original Sin, another Meaning muſt be found out, and it muſt be ſuppoſed that the Apoſtle uſes the Word in a Senſe intirely different, ſignifying ſomething that neither *implies* nor *ſuppoſes* any moral Evil at all in the Subject.

Here 'tis very remarkable, the Gentleman who ſo greatly inſiſted upon it, that the Word *Death*, muſt needs be underſtoed in the *ſame* Senſe throughout this Paragraph; yea, that it is *evidently*, *clearly* and *infallibly* ſo, in as much as the Apoſtle is ſtill diſcourſing on the ſame Subject; yet can, without the leaſt Difficulty, ſuppoſe the Word, *Sin*, to be uſed ſo differently in the very ſame Paſſage, wherein the Apoſtle is diſcourſing on the ſame Thing. Let us take that one Inſtance in Ver. 12. *Wherefore as by one Man SIN enter'd into the World, and Death by SIN, and ſo Death paſſed upon all Men, for that all have SINNED.* Here, by *Sin*, implied in the Word, *ſinned*, in the End of the Sentence, our Author underſtands

derſtands ſomething perfectly and altogether *diverſe* from what is meant by the Word *Sin*, not only in the ſame Diſcourſe, on the ſame Subject, but twice in the former Part of the very ſame Sentence, of which this latter Part is not only the Concluſion, but the Explication: And alſo intirely *different* from the Uſe of the Word twice in the next Sentence, wherein the Apoſtle is ſtill moſt plainly diſcourſing on the ſame Subject, as is not denied: And in the next Sentence to that (Ver. 14.) the Apoſtle, uſes the very ſame Verb, *ſinned*, and as ſignifying the committing of moral Evil, as our Author himſelf underſtands it. Afterwards (Ver. 19.) the Apoſtle uſes the Word, *Sinners*, which our Author ſuppoſes to be in ſomewhat of a different Senſe ſtill. So that here is the utmoſt Violence of the Kind, that can be conceived of, to make out a Scheme, againſt the plaineſt Evidence, in changing the Meaning of a Word, backward and forward, in one Paragraph, all about one Thing, and in different Parts of the ſame Sentences, coming over and over in quick Repetitions, with a Variety of other ſynonymous Words to fix it's Signification; Beſides the continued Uſe of the Word in the former Part of this Chapter, and in all the preceding Part of this Epiſtle, and the continued Uſe of it in the next Chapter, and in the next to that, and the 8th Chapter following that, and to the End of the Epiſtle; in none of which Places is it pretended, but that the Word is uſed in the proper Senſe, by our Author in his Paraphraſe and Notes on the whole Epiſtle.†

But

† Agreeable to this Manner, our Author in explaining the 7th Chap. of *Romans*, underſtands the Pronoun, *I*, or *Me*, uſed by the Apoſtle in that one continued Diſcourſe, in no leſs than *Six* different Senſes. He takes it in the 1ſt *ver.* to ſignify the Apoſtle *Paul* himſelf. In the 8, 9, 10.

But indeed we need go no further than that one Ver. 12. What the Apoſtle means by *Sin*, in the latter Part of the Verſe, is evident with the utmoſt Plainneſs, by comparing it with the former Part; one Part anſwering to another, and the laſt Clauſe exegetical of the former. *Wherefore, as by one Man Sin enter'd into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that* (or unto which) *all have ſinned.* Here *Sin* and *Death* are ſpoken of in the former Part, and *Sin* and *Death* are ſpoken of in the latter Part; the two Parts of the Sentence ſo anſwering one another, that the ſame Things are apparently meant by *Sin* and *Death* in both Parts.

And beſides to interpret *ſinning*, here, of falling under the Suffering of *Death*, is yet the more violent and unreaſonable, becauſe the Apoſtle in this very Place does once and again *diſtinguiſh* between *Sin* and *Death*; plainly ſpeaking of one as the Effect, and the other the Cauſe. So in the 21ſt Ver. *That as* Sin *hath reigned unto* Death; and in the 12th Ver. Sin *enter'd into the World, and* Death *BY* Sin. And this plain Diſtinction holds thro' all the Diſcourſe, as between *Death* and the *Offence*, Ver. 15. and Ver.

10, and 11th Verſes, for the People of the *Jews*, thro' all Ages, both before and after *Moſes*, eſpecially the carnal ungodly Part of them. In the 13th *ver.* for an objecting *Jew*, entring into a Dialogue with the Apoſtle. In the 15, 16, 17, 20th, and latter Part of the 25th *ver.* it is underſtood in two different Senſes, for two *I*'s in the ſame Perſon; one, a Man's Reaſon; and the other his Paſſions and carnal Appetites. And in the 7th and former Part of the laſt Verſe, for Us Chriſtians in general; or, for all that enjoy the Word of God, the Law and the Goſpel. And theſe different Senſes, the moſt of them, ſtrangely intermixed and interchanged, backwards and forwards.

Ver. 17. and between the *Offence* and *Condemnation*, Ver. 18.

4. Tho' we ſhould omit the Conſideration of the Manner in which the Apoſtle uſes the Words, *Sin*, *ſinned*, &c, in other Places, and in other Parts of this Diſcourſe, yet Dr. *T—r*'s Interpretation of them would be very abſurd.

The Caſe ſtands thus:——According to *his* Expoſition, we are ſaid to have *ſinned*, by an *active* Verb, as tho' we had actively ſinned; yet this is not ſpoken truly and properly, but it is put figuratively for our becoming Sinners *paſſively*, our being *made* or *conſtituted* Sinners. Yet again, not that we do truly become Sinners *paſſively*, or are really *made Sinners*, by any Thing that God does; this alſo is only a figurative or tropical Repreſentation: And the Meaning is only, we are *condemned*, and treated *AS IF* we were *Sinners*. Not indeed that we are properly *condemned*; for God never truly condemns the Innocent: But this alſo is only a figurative Repreſentation of the Thing. It is but *as it were* condemning; becauſe it is appointing to *Death*, a terrible Evil, *as if it were* a Puniſhment. But then, in Reality, here is no Appointment to a terrible *Evil*, or any Evil at all; but truly to a *Benefit*, a *great* Benefit: And ſo, in repreſenting Death as a Puniſhment or Calamity condemned to, another Figure or Trope is made uſe of, and an exceeding bold one; for, as we are appointed to it, it is ſo far from being an Evil or Puniſhment, that it is really a *Favour*, and that of the higheſt Nature, appointed by meer Grace and Love; tho' *it ſeems* to be a Calamity.—Thus we have Tropes and Figures multiplied, one upon the Back of another; and all in that one Word, *ſinned*; according to the Manner, as it is ſuppoſed, the Apoſtle uſes it. We have a *figurative Repreſentation*, not of a Reality, but of a *figurative Repreſen-*

Repreſentation. Neither is this a Repreſentation of a Reality, but of another Thing that ſtill is but a *figurative Repreſentation* of ſomething elſe: Yea, even this *ſomething elſe* is ſtill but a *Figure*, and one that is very harſh and far-fetch'd. So that here we have a *Figure* to repreſent a *Figure*, even a *Figure* of a *Figure* repreſenting ſome very remote *Figure*, which moſt obſcurely repreſents the Thing intended; if the moſt *terrible Evil* can indeed be ſaid at all to *repreſent* the contrary *Good*, of the higheſt Kind.—And now, what cannot be made of any Place of Scripture, in ſuch a Way of managing it, as this? And is there any Hope of ever deciding any Controverſy by the Scripture, in the Way of uſing ſuch a Licence with the Scripture, in order to force it to a Compliance with our own Schemes? If the Apoſtle indeed uſes Language after ſo ſtrange a Manner in this Place, 'tis perhaps ſuch an Inſtance, as not only there is not the like of it in all the Bible beſides, but perhaps in no Writing whatſoever. —And this, not in any parabolical, viſionary, or prophetic Deſcription, in which difficult and obſcure Repreſentations are wont to be made Uſe of; nor in a dramatic or poetical Repreſentation, in which a great Licence is often taken, and bold Figures are commonly to be expected: But 'tis in a familiar Letter, wherein the Apoſtle is delivering Goſpel-Inſtruction, as a Miniſter of the New-Teſtament; and wherein, as he profeſſes, he delivers divine Truth without the Veil of antient Figures and Similitudes, and uſes great Plainneſs of Speech. And in a Diſcourſe that is wholly didactic, narrative and argumentative; evidently ſetting himſelf to explain the Doctrine he is upon, in the Reaſon and Nature of it, with a great Variety of Expreſſions, turning it as it were on every Side, to make his Meaning plain, and to fix in his Readers the exact Notion of what

he intends.—Dr. *T.* himſelf obſerves, * " This " Apoſtle takes great Care to guard and explain e- " very Part of his Subject: and I may venture to " ſay, he has left no Part of it unexplained, or un- " guarded. Never was an Author more exact and " cautious in this, than he. Sometimes he writes " Notes, on a Sentence liable to Exception, and " wanting Explanation." —— Now I think, this Care and Exactneſs of the Apoſtle no where appears more than in the Place we are upon. Nay, I ſcarcely know another Inſtance equal to this, of the Apoſtle's Care to be well underſtood, by being very particular, explicit and preciſe, ſetting the Matter forth in every Light, going over and over again with his Doctrine, clearly to exhibit, and fully to ſettle and determine the Thing which he aims at.

SECT. II.

Some Obſervations on the Connection, Scope *and* Senſe *of this remarkable Paragraph in* Rom. v.— *With ſome Reflections on the Evidence, which we here have of the Doctrine of Original Sin.*

THE Connection of this remarkable Paragraph with the foregoing Diſcourſe in this Epiſtle, is not obſcure and difficult; nor to be ſought for at a Diſtance. It may be plainly ſeen, only by a general Glance on Things which went before, from the Beginning of the Epiſtle: And indeed what is ſaid immediately before in the ſame Chapter, leads directly to it. The Apoſtle in the preceding Part of this Epiſtle had largely treated of the *Sinfulneſs* and *Miſery* of all Mankind, *Jews*, as well as *Gentiles*,

* Pref. to Paraph. on *Rom.*

tiles. He had particularly ſpoken of the Depravity and Ruin of Mankind in their natural State, in the foregoing Part of this *Chapter*; repreſenting them as being *Sinners*, *Ungodly*, *Enemies*, expoſed to divine *Wrath*, and *without Strength*.——No Wonder now, this leads him to obſerve, *how* this ſo great and deplorable an Event came to paſs; *how* this univerſal Sin and Ruin came into the World. And with Regard to the *Jews* in particular, who, tho' they might allow the Doctrine of original Sin in their own Profeſſion, yet were ſtrongly prejudiced againſt what was implied in it, or evidently following from it, with Regard to themſelves; in this Reſpect they were prejudiced againſt the Doctrine of univerſal Sinfulneſs, and Expoſedneſs to Wrath by Nature, looking on themſelves as by Nature holy and Favourites of God, becauſe they were the Children of *Abraham*; and with them the Apoſtle had laboured moſt in the foregoing Part of the Epiſtle, to convince them of their being by Nature as ſinful, and as much the Children of Wrath, as the *Gentiles*:--- I ſay, with Regard to them, it was exceeding proper, and what the Apoſtle's Deſign moſt naturally led him to, to take off their Eyes from their Father *Abraham*, who was their Father in Diſtinction from other Nations, and direct them to their Father *Adam*, who was the common Father of Mankind, and equally of *Jews* and *Gentiles*. And when he was enter'd on this Doctrine of the Derivation of Sin and Ruin, or Death, to all Mankind from *Adam*, no Wonder if he thought it needful to be ſomewhat particular in it, ſeeing he wrote to *Jews* and *Gentiles*; the former of which had been brought up under the Prejudices of a proud Opinion of themſelves, as a holy People by Nature, and the latter had been educated in total Ignorance of all Things of this Kind.

Again, the Apoſtle had from the Beginning of the Epiſtle been endeavouring to evince the abſolute Dependence of all Mankind on the free *Grace* of *GOD* for Salvation, and the Greatneſs of this Grace; and particularly in the former Part of this Chapter. The Greatneſs of this Grace he ſhews eſpecially by two Things. (1.) The univerſal Corruption and Miſery of Mankind; as in all the foregoing Chapters, and in the 6, 7, 8, 9, and 10 Verſes of this Chapter.—(2.) The Greatneſs of the Benefits which Believers receive, and the Greatneſs of the Glory they have Hope of. So eſpecially in *Ver.* 1, 2, 3, 4, 5, and 11th of this Chapter. And here, in this Place we are upon, from *Ver.* 12, to the End, he is ſtill on the ſame Deſign of magnifying the Grace of God, in the ſame Thing, *viz.* the Favour, Life and Happineſs which Believers in Chriſt receive; ſpeaking here of *the Grace of God*, *the Gift by Grace*, *the Abounding of Grace*, and *the Reign of Grace*. And he ſtill ſets forth the Freedom and Riches of Grace by the ſame two Arguments, *viz.* The univerſal Sinfulneſs and Ruin of Mankind, all having ſinned, all naturally expoſed to Death, Judgment and Condemnation; and the exceeding Greatneſs of the Benefit received,——being far greater than the Miſery which comes by the firſt *Adam*, and abounding beyond it. And 'tis by no Means conſiſtent with the Apoſtle's Scope, to ſuppoſe, that the Benefits which we have by Chriſt as the Antitype of *Adam*, here mainly inſiſted on, is without any Grace at all, being only a Reſtoration to Life, of ſuch as never deſerved Death.

Another Thing obſervable in the Apoſtle's Scope from the Beginning of the Epiſtle, is, he endeavours to ſhew the Greatneſs and Abſoluteneſs of the Dependence of all Mankind on the *Redemption* and *Righteouſneſs* of CHRIRT, for Juſtification and Life,

Life, that he might *magnify* and *exalt* the *Redeemer*: which Deſign his whole Heart was ſwallowed up in, and may be looked upon as the main Deſign of the whole Epiſtle. And this is what he had been upon in the preceding Part of this Chapter; inferring it from the ſame Argument, the utter Sinfulneſs and Ruin of all Men. And he is evidently ſtill on the ſame Thing in this Place, from the 12th Ver. to the End; ſpeaking of the *ſame* Juſtification and Righteouſneſs, which he had dwelt on before; and not another totally diverſe. No Wonder, when the Apoſtle is treating ſo fully and largely of our Reſtoration, Righteouſneſs and Life by Chriſt, that he is led by it to conſider our Fall, Sin, Death and Ruin by *Adam*; and to obſerve wherein theſe two oppoſite Heads of Mankind agree, and wherein they differ, in the Manner of Conveyance of oppoſite Influences and Communications from Each.

Thus, if this Place be underſtood, as it uſed to be underſtood by orthodox Divines, the whole ſtands in a natural, eaſy and clear Connection with the preceding Part of the Chapter, and all the former Part of the Epiſtle; and in a plain Agreement with the expreſs Deſign of all that the Apoſtle had been ſaying; and alſo in Connection with the Words laſt before ſpoken, as introduced by the two immediately preceding Verſes, where he is ſpeaking of our Juſtification, Reconciliation and Salvation by Chriſt; which leads the Apoſtle directly to obſerve, how, on the contrary, we have Sin and Death by *Adam*. Taking this Diſcourſe of the Apoſtle in its true and plain Senſe, there is no Need of great Extent of Learning, or Depth of Criticiſm, to find out the Connection: But if it be underſtood in Dr. *T——r*'s Senſe, the plain Scope and Connection are wholly loſt, and there was truly Need of a Skill in Criticiſm, and Art of Diſcerning, beyond, or at leaſt different

from that of former Divines, and a Faculty of ſeeing ſomething afar of, which other Men's Sight could not reach, in order to find out the Connection.

What has been already obſerved, may ſuffice to ſhew the Apoſtle's general Scope in this Place. But yet there ſeem to be ſome *other* Things, which he has his Eye to, in ſeveral Expreſſions; ſome particular Things in the then-preſent State, Temper and Notions of the *Jews*, which he alſo had before ſpoken of, or had Reference to, in certain Places of the foregoing Part of the Epiſtle. As particularly, the *Jews* had a very ſuperſtitious and extravagant Notion of their Law, deliver'd by *Moſes*; as if it were the prime, grand, and indeed only Rule of God's Proceeding with Mankind, as their Judge, both in Men's Juſtification and Condemnation, or from whence all, both Sin and Righteouſneſs, was imputed; and had no Conſideration of the Law of Nature, written in the Hearts of the *Gentiles*, and of all Mankind. Herein they aſcribed infinitely too much to their particular Law, beyond the true Deſign of it. They *made their Boaſt of the Law*; as if their being diſtinguiſhed from all other Nations by that great Privilege, *the giving of the Law*, ſufficiently made them a holy People, and God's Children. This Notion of theirs the Apoſtle evidently refers to, *Chap.* ii. 13, 17,—19. and indeed thro' that whole Chapter. They looked on the Law of *Moſes* as intended to be the only Rule and Means of Juſtification; and as ſuch, truſted in the Works of the Law, eſpecially Circumciſion: which appears by the iiid *Chapter*. But as for the *Gentiles*, they look'd on them as by Nature Sinners, and Children of Wrath; becauſe born of uncircumciſed Parents, and Aliens from their Law, and who themſelves did not know, profeſs and ſubmit to the Law of *Moſes*, become

become Proſelytes, and receive Circumciſion. What they eſteemed the Sum of *their* Wickedneſs and Condemnation was, that they did not turn *Jews*, and act as *Jews*. * This Notion of theirs the Apoſtle has a plain Reſpect to, and endeavours to convince them of the Falſeneſs of, in *Chap.* ii. 12,—16. And he has a manifeſt Regard again to the ſame Thing here, in the 12, 13, and 14th Verſes of *Chap.* vth. Which may lead us the more clearly to ſee the true Senſe of thoſe Verſes; about the Senſe of which is the main Controverſy, and the Meaning of which being determined, it will ſettle the Meaning of every other controverted Expreſſion through the whole Diſcourſe.

Dr. *T.* miſrepreſents the Apoſtle's Argument in theſe Verſes. (Which, as has been demonſtrated, is in his Senſe altogether vain and impertinent.) He ſuppoſes, the Thing which the Apoſtle mainly intends to prove, is, that *Death* or Mortality don't come on Mankind by *perſonal* Sin; and that he would prove it by this Medium, that *Death reigned* when there was *no Law* in Being, which threatned perſonal Sin with Death. 'Tis acknowledged, that this is implied even that Death came into the World by *Adam*'s Sin: yet this is not the main Thing the Apoſtle deſigns to prove. But his main Point evidently is, that *Sin* and *Guilt* and *juſt Expoſedneſs to Death and Ruin* came into the World by *Adam*'s Sin; as *Righteouſneſs*, *Juſtification*, and a *Title to eternal Life* come by Chriſt. Which Point he confirms by this Conſideration, That from the very Time when *Adam* ſinn'd, theſe Things namely, Sin, Guilt and Deſert of Ruin, became *univerſal* in the World, long before the Law given by *Moſes* to the *Jewiſh* Nation had any Being.

* Here are worthy to be obſerved the Things which Dr. *T.* himſelf ſays to the ſame Purpoſe, *Key* §. 270, 271. And *Preface to Par. on Epiſt.* to Rom. §. 43.

The Apoſtle's Remark, that *Sin* entered into the World by *one Man*, who was the Father of the whole human Race, was an Obſervation which afforded proper Inſtruction for the *Jews*, who look'd on themſelves as an holy People, becauſe they had the Law of *Moſes*, and were the Children of *Abraham*, an holy Father; while they looked on other Nations as by Nature unholy and Sinners, becauſe they were not *Abraham*'s Children. He leads them up to an higher Anceſtor than this *Patriarch*, even to *Adam*, who being equally the Father of *Jews* and *Gentiles*, both alike come from a ſinful Father; from whom Guilt and Pollution were derived alike to all Mankind. And this the Apoſtle proves by an Argument, which of all that could poſſibly be invented, tended the moſt briefly and directly to convince the *Jews*: even by this Reflection, that Death had come equally on all Mankind from *Adam*'s Time, and that the Poſterity of *Abraham* were equally ſubject to it with the reſt of the World. This was apparent in *Fact*; a Thing they all knew. And the *Jews* had always been taught, that *Death* (which began in the Deſtruction of the Body, and of this preſent Life) was the proper Puniſhment of *Sin*. This they were taught in *Moſes*'s Hiſtory of *Adam*, and God's firſt Threatening of Puniſhment for Sin, and by the conſtant Doctrine of the Law and the Prophets; as has been already obſerved.

And the Apoſtle's Obſervation, that *Sin was in the World* long before the *Law* was given, and was as *univerſal* in the World from the Times of *Adam*, as it had been among the Heathen ſince the Law of *Moſes*, this ſhew'd plainly, that the *Jews* were quite miſtaken in their Notion of *their* particular Law; and that the *Law* which is the original and univerſal Rule of Righteouſneſs and Judgment for all Mankind, was another Law, of far more antient Date,

even

even the Law of Nature; which began as early as the human Nature began, and was eſtabliſhed with the firſt Father of Mankind, and in him with the whole Race; the poſitive Precept of abſtaining from the forbidden Fruit, being given for the Trial of his Compliance with this Law of Nature; of which the main Rule is ſupream Regard to God and his Will. And the Apoſtle proves that it muſt be thus, becauſe, if the Law of *Moſes* had been the higheſt Rule of Judgment, and if there had not been a ſuperior, prior, divine Rule eſtabliſhed, Mankind in general would not have been judged and condemned as Sinners, *before* that was given (for "Sin is not imputed, when there is no Law") as it is apparent in Fact they were, becauſe *Death reigned* before that Time, even from the Time of *Adam*.

It may be obſerved, the Apoſtle in this Epiſtle, and that to the *Galatians*, endeavours to convince the *Jews* of theſe two Things, in Oppoſition to the Notions and Prejudices they had entertain'd concerning *their Law*. (1.) That it never was intended to be the *Covenant*, or Method by which they ſhould actually be *juſtified*. (2.) That it was not the *higheſt* and *univerſal* Rule or Law, by which Mankind in general, and particularly the heathen World, were *condemned*. And he proves both by ſimilar Arguments.——He proves, that the Law of *Moſes* was not the *Covenant*, by which any of Mankind were to obtain *Juſtification*, becauſe that Covenant was of older Date, being expreſly eſtabliſhed in the Time of *Abraham*, and *Abraham* himſelf was *juſtified* by it. This Argument the Apoſtle particularly handles in the iiid Chap. of *Galatians*, eſpecially in Ver. 17, 18, 19. And this Argument is alſo made Uſe of in the Apoſtle's Reaſonings in the ivth Chap. of this Epiſtle to the *Romans*, eſpecially Ver. 13, 14, 15.—He proves alſo, that the Law of

Moſes was not the *prime* Rule of Judgment, by which Mankind in general, and particularly the heathen World, were *condemned.* And this he proves alſo the ſame Way, *viz.* by ſhewing this to be of *older Date* than that Law, and that it was eſtabliſhed with *Adam.*——Now, theſe Things tended to lead the *Jews* to right Notions of their Law, not as the intended Method of *Juſtification,* nor as the original and univerſal Rule of *Condemnation,* but ſomething *ſuperadded* to both: both being of older Date. Superadded to the *latter,* to illuſtrate and confirm it, that the *Offence might abound*; and ſuperadded to the former, to be as a *School-Maſter,* to prepare Men for the Benefits of it, and to magnify divine *Grace* in it, that this might *much more abound.*

The chief Occaſion of the Obſcurity and Difficulty, which ſeems to attend the Scope and Connection of the various Clauſes in the three firſt Verſes of this Diſcourſe, particularly the 13th and 14th Verſes, is, that there are *two* Things (altho' Things cloſely connected) which the Apoſtle has in his Eye *at once,* in which he aims to enlighten them he writes to; which will not be thought at all ſtrange, by them that have been converſant with, and have attended to this Apoſtle's Writings. He would illuſtrate the grand Point he had been upon from the Beginning, even *Juſtification thro' Chriſt's Righteouſneſs alone,* by ſhewing how we are originally in a ſinful miſerable State, and how we derive this Sin and Miſery from *Adam,* and how we are delivered and juſtified by Chriſt as a ſecond *Adam.*—At the ſame Time, he would confute thoſe fooliſh and corrupt Notions of the *Jews,* about their *Nation* and their *Law,* that were very inconſiſtent with theſe Doctrines.—And he here endeavours to eſtabliſh, at once, theſe two Things in Oppoſition to thoſe *Jewiſh* Notions;

(I.)

(1.) That 'tis our natural Relation to *Adam*, and not to *Abraham* which determines our native moral State; and that therefore the being natural Children of *Abraham*, will not make us by Nature holy in the Sight of God, ſince we are the natural Seed of ſinful *Adam:* Nor does the *Gentiles* being not deſcended from *Abraham*, denominate them *Sinners*, any more than the *Jews*, ſeeing both alike are deſcended from *Adam*.

(2.) That the Law of *Moſes* is not the prime and general Law and Rule of Judgment for Mankind, to *condemn* them, and denominate them *Sinners*; but that the State they are in with Regard to a higher, more antient and univerſal Law, determines Mankind in general to be *Sinners* in the Sight of God, and liable to be *condemned* as ſuch. Which Obſervation is, in many Reſpects, to the Apoſtle's Purpoſe; particularly in this Reſpect, that if the *Jews* were convinced, that the Law which was the prime Rule of *Condemnation*, was given to *all*, was common to all Mankind, and that all fell under Condemnation thro' the Violation of that Law by the common Father of all, both *Jews* and *Gentiles*, then they would be led more eaſily and naturally to believe, that the Method of *Juſtification*, which God had eſtabliſhed, alſo extended equally to *all* Mankind: And that the *Meſſiah*, by whom we have this Juſtification, is appointed, as *Adam* was, for a common Head to all, both *Jews* and *Gentiles*.

The Apoſtle's aiming to confute the *Jewiſh* Notion, is the principal Occaſion of thoſe Words in the 13th Ver. *For until the Law, Sin was in the World; but Sin is not imputed, when there is no Law.*

As to the Import of that Expreſſion, *Even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion*, not only is the Thing ſignified by it, in

in Dr. *T—r*'s Senſe of it, *not true*; or if it had been true, would have been impertinent, as has been ſhewn: But his Interpretation is, otherwiſe, very much *ſtrain'd* and unnatural. According to him, by "ſinning after the Similitude of *Adam*'s Tranſgreſſion," is not meant any Similitude of the Act of ſinning, nor of the Command ſinned againſt, nor properly any Circumſtance of the *Sin*; but only the Similitude of a Circumſtance of the *Command*, viz. the *Threatening* it is attended with. A far-fetch'd Thing, to be called a *Similitude of ſinning!* Beſides, this Expreſſion, in ſuch a Meaning, is only a needleſs, impertinent, and aukward *Repeating* over again the ſame Thing, which, it is ſuppoſed, the Apoſtle had obſerved in the foregoing Verſe, even after he had left it, and had proceeded another Step in the Series of his Diſcourſe, or Chain of Arguing. As thus, in the foregoing Verſe, the Apoſtle had plainly laid down his Argument (as our Author underſtands it) by which he would prove, *Death* did not come by *perſonal* Sin, *viz.* that Death reigned before any *Law, threatening* Death for perſonal Sin, was in Being; ſo that the Sin then committed was againſt *no Law*, threatening Death for perſonal Sin. Having laid this down, the Apoſtle leaves this Part of his Argument, and proceeds another Step, *Neverthelеſs Death reigned from* Adam *to* Moſes: And then returns, in a ſtrange, unnatural Manner, and *repeats* that Argument or Aſſertion again, but only more obſcurely than before, in theſe Words, *Even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion*, i. e. over them that had not ſinned againſt a Law threatening Death for perſonal Sin. Which is juſt the ſame Thing, as if the Apoſtle had ſaid, "They that ſinn'd *before the Law*, did "not ſin againſt a Law threatening Death for per-"ſonal Sin; for there was *no ſuch Law*, for any to "ſin

" ſin againſt, at that Time: *Nevertheleſs* Death " reigned at that Time, *even over ſuch as did not ſin* " againſt a Law threatening Death for perſonal Sin " —Which latter Clauſe *adds* Nothing to the Premiſes, and tends Nothing to illuſtrate what was ſaid before, but rather to obſcure and darken it. The Particle (καὶ) *even*, when prefix'd in this Manner, uſed to ſignify ſomething additional, ſome Advance in the Senſe or Argument; implying, that the Words following expreſs ſomething more, or expreſs the ſame Thing more fully, plainly, or forcibly. But to unite two Clauſes, by ſuch a Particle, in ſuch a Manner, when there is Nothing beſides a flat Repetition, with no ſuperadded Senſe or Force, but rather a greater Uncertainty and Obſcurity, would be very unuſual, and indeed very abſurd.

I can ſee no Reaſon, why we ſhould be diſſatisfied with that Explanation of this Clauſe, which has more commonly been given, *viz.* That by *them who have not ſinned after the Similitude of* Adam's *Tranſgreſſion*, are meant *Infants*; who, tho' they have indeed ſinned in *Adam*, yet never ſinned as *Adam* did, by actually tranſgreſſing in their own Perſons; unleſs it be, that this Interpretation is too *old*, and too *common*. It was well known by thoſe the Apoſtle wrote to, that vaſt Numbers had *died* in Infancy, within that Period which the Apoſtle ſpeaks of, particularly in the Time of the Deluge: And it would be ſtrange, the Apoſtle ſhould not have the Caſe of ſuch Infants in his Mind; even ſuppoſing, his Scope were what our Author ſuppoſes, and he had only intended to prove that Death did not come on Mankind for their perſonal Sin. How directly would it have ſerved the Purpoſe of proving this, to have mention'd ſo great a Part of Mankind, that are ſubject to Death, who, all know, never committed any

Sin

Sin *in their own Perſons?* How much more plain and eaſy the Proof of the Point by that, than to go round about, as Dr. *T.* ſuppoſes, and bring in a Thing ſo dark and uncertain, as this, That God never would bring Death on all Mankind for *perſonal* Sin (tho' they had perſonal Sin) without an expreſs revealed *Conſtitution*; and then to obſerve, that there was *no* revealed Conſtitution of this Nature from *Adam* to *Moſes*; which alſo ſeems a Thing without any plain Evidence; and then to infer, that it muſt needs be ſo, that it could come only on *Occaſion* of *Adam*'s Sin, though not *for* his Sin, or as any Puniſhment of it; which Inference alſo is very dark and unintelligible.

If the Apoſtle in this Place meant thoſe who never ſinned by their perſonal Act, it is not ſtrange that he ſhould expreſs this by their *not ſinning after the Similitude of* Adam's *Tranſgreſſion.* We read of two Ways of Men's being like *Adam*, or in which a Similitude to him is aſcribed to Men: One is a being begotten or born in his *Image* or *Likeneſs*, Gen. v. 3. Another is a tranſgreſſing God's Covenant or Law, *like him*, Hoſ. vi. 7. *They, like* Adam [ſo in the *Heb.* and *Vulg. Lat.*] *have tranſgreſſed the Covenant.* Infants have the former Similitude; but not the latter. And it was very natural, when the Apoſtle would infer, that Infants become Sinners by that one Act and Offence of *Adam*, to obſerve, that they had not renewed the Act of Sin themſelves, by any ſecond Inſtance of a like Sort. And ſuch might be the State of Language among *Jews* and Chriſtians at that Day, that the Apoſtle might have no Phraſe more aptly to expreſs this Meaning. The Manner in which the Epithets *Perſonal* and *Actual*, are uſed and applied now in this Caſe, is probably of later Date and more modern Uſe.

And

And then this Suppoſition of the Apoſtle's having the Caſe of Infants in View, in this Expreſſion, makes it more to his Purpoſe, to mention Death reigning before the Law of *Moſes* was given. For the *Jews* look'd on all Nations, beſides themſelves, as *Sinners*, by Virtue of *their Law*; being made ſo eſpecially by the *Law of Circumciſion*, given firſt to *Abraham*, and compleated by *Moſes*, making the Want of Circumciſion a legal *Poliution*, utterly diſqualifying for the Privileges of the Sanctuary. This Law, the *Jews* ſuppoſed, made the very Infants of the *Gentiles* Sinners, polluted and hateful to God; they being uncircumciſed, and born of uncircumciſed Parents. But the Apoſtle proves, againſt theſe Notions of the *Jews*, that the Nations of the World don't become Sinners by Nature, and Sinners from Infancy, by Virtue of *their Law*, in this Manner, but by *Adam*'s Sin: Inaſmuch as Infants were treated as Sinners long *before* the Law of Circumciſion was given, as well as before they had committed actual Sin.

What has been ſaid, may, as I humbly conceive, lead us to that which is the *true* Scope and Senſe of the Apoſtle in theſe three Verſes; which I will endeavour more briefly to repreſent in the following *Paraphraſe*.

" The Things which I have largely inſiſted on, *viz.* the Evil that is in the World, the general Wickedneſs, Guilt and Ruin of Mankind, and the oppoſite Good, even Juſtification and Life, as only by Chriſt, lead me to obſerve the *Likeneſs* of the Manner, in which they are each of them *introduced*. For

12. *Wherefore, as by one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.*

For it was by *one Man*, that the general Corruption and Guilt which I have ſpoken of, came into the World, and Condemnation and Death by Sin: And this dreadful Puniſhment and Ruin came on all Mankind, by the great *Law of Works*, originally eſtabliſhed with Mankind in their firſt Father, and by his *one Offence*, or Breach of that Law; *All* thereby becoming *Sinners* in God's Sight, and expoſed to final Deſtruction.

13. *For until the Law Sin was in the World: But Sin is not imputed, when there is no Law.*

" It is manifeſt, that it was in this Way the World became ſinful and guilty; and not in that Way which the *Jews* ſuppoſe, *viz.* That their Law, given by *Moſes*, is the grand univerſal Rule of Righteouſneſs and Judgment for Mankind, and that it is by being *Gentiles*, uncircumciſed and Aliens from that Law, that the Nations of the World are *conſtituted Sinners* and unclean. For *before* the Law of *Moſes* was given, Mankind were all look'd upon by the great Judge as Sinners, by Corruption and Guilt derived from *Adam*'s Violation of the original Law of Works; which ſhews, that the original, univerſal Rule of Righteouſneſs is not the Law of *Moſes*; for if ſo, there would have been no

Sin

Sin imputed *before* that was given; becauſe Sin is not imputed, when there is no Law.

" But, that at that Time Sin was *imputed*, and Men were by their Judge reckoned as *Sinners*, through Guilt and Corruption derived from *Adam*, and condemned for Sin to *Death*, the proper Puniſhment of Sin, we have a plain Proof; in that it appears in Fact, all Mankind, during that whole Time which preceded the Law of *Moſes*, were ſubjected to that temporal Death, which is the viſible Introduction and Image of that utter Deſtruction which Sin deſerves; not excepting even *Infants*, who could be Sinners no other Way than by Virtue of *Adam*'s Tranſgreſſion, having never in their own Perſons actually ſinned as *Adam* did; nor could at that Time be made polluted by the Law of *Moſes*, as being uncircumciſed, or born of uncircumciſed Parents."

14. *Nevertheleſs, Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion.*

Now, by Way of Reflection on the whole, I would obſerve, that though there are two or three Expreſſions in this Paragraph, *Rom.* v. 12, &c. the Deſign of which is attended with ſome Difficulty and Obſcurity, as particularly in the 13th and 14th Verſes; yet the Scope and Senſe of the Diſcourſe in general is not obſcure, but on the contrary very clear and manifeſt; and ſo is the particular Doctrine mainly

mainly taught in it. The Apoſtle ſets himſelf with great Care and Pains to make it plain, and preciſely to fix and ſettle the the Point he is upon. And the Diſcourſe is ſo framed, that one Part of it does greatly clear and fix the Meaning of other Parts; and the whole is determined by the clear Connection it ſtands in with other Parts of the Epiſtle, and by the manifeſt Drift of all the preceding Part of it.

The Doctrine of *original Sin* is not only here taught, but moſt plainly, explicitly and abundantly taught. This Doctrine is aſſerted, expreſly or implicitly, in almoſt every Verſe; and in ſome of the Verſes ſeveral Times. 'Tis fully implied in that firſt Expreſſion in the 12th Verſe, *By one Man Sin entered into the World*; which implies, that Sin became *univerſal* in the World; as the Apoſtle had before largely ſhewn it was; and not merely (which would be a trifling inſignificant Obſervation) that one Man, who was made firſt, ſinn'd firſt, before other Men ſinn'd; or, that it did not ſo happen, that many Men began to ſin juſt together at the ſame Moment. — The latter Part of the Verſe, *And Death by Sin, and ſo Death paſſed upon all Men, for that* (or, if you will, *unto which) all have ſinned*, ſhews, that in the Eye of the Judge of the World, in *Adam*'s firſt Sin, *all* ſinned; not only *in ſome Sort*, but all ſinn'd *ſo* as to be expoſed to that *Death*, and final Deſtruction, which is the proper *Wages of Sin*. — The ſame Doctrine is taught again twice over in the 14th Verſe: It is there obſerved, as a Proof of this Doctrine, that *Death reigned over them which had not ſinned after the Similitude of* Adam's *Tranſgreſſion*, i. e. by their perſonal Act; and therefore could be expoſed to Death, only by deriving Guilt and Pollution from *Adam*, in Conſequence of his Sin. And 'tis taught again, in thoſe Words, *Who is the Figure of him that was to come.* The Reſemblance

blance lies very much in this Circumſtance, *viz.* our deriving Sin, Guilt and Puniſhment by *Adam*'s Sin, as we do Righteouſneſs, Juſtification, and the Reward of Life by Chriſt's Obedience; for ſo the Apoſtle explains himſelf. —— The ſame Doctrine is expreſly taught again, Ver. 15th. *Through the Offence of one many be dead.* And again, twice in the 16th Ver. *It was by one that ſinned*, i. e. It was by *Adam* that Guilt and Puniſhment (before ſpoken of) came on Mankind: And in theſe Words, *Judgment was by one to Condemnation.* —— It is again plainly and fully laid down in the 17th Ver. *By one Man's Offence, Death reigned by one.* So again in the 18th Ver. *By the Offence of one, Judgment came upon all Men to Condemnation.* — Again, very plainly in the 19th Verſe. *By one Man's Diſobedience, many were made Sinners.*

And here is every Thing to determine and fix the *Meaning* of all important *Terms*, that the Apoſtle makes Uſe of: As, the *abundant Uſe* of them in all Parts of the New Teſtament; and eſpecially in this Apoſtle's Writings, which make up a very great Part of the New Teſtament; and his repeated Uſe of them in this Epiſtle in particular, eſpecially in the preceding Part of the Epiſtle, which leads to and introduces this Diſcourſe, and in the former Part of this very Chapter; and alſo, the *Light*, that one Sentence in this Paragraph caſts on another; which fully ſettles their Meaning: As, with Reſpect to the Words, *Juſtification*, *Righteouſneſs*, and *Condemnation*; and above all, in Regard of the Word, *Sin*, which is the moſt important of all, with Relation to the Doctrine and Controverſy we are upon. Beſides the conſtant Uſe of this Term every where elſe through the new Teſtament, through the Epiſtles of this Apoſtle, this Epiſtle in particular, and even the former Part of this Chapter,

ter, 'tis often repeated in this very Paragraph, and evidently uſed in the very Senſe, that is denied to belong to it in the End of Ver. 12th, and Ver. 19th, though owned every where elſe; and its Meaning is fully determined by the Apoſtle's varying the Term; uſing together with it, to ſignify the ſame Thing, ſuch a Variety of other ſynonymous Words, ſuch as *Offence*, *Tranſgreſſion*, *Diſobedience*. And further, to put the Matter out of all Controverſy, 'tis particularly and expreſly, and repeatedly diſtinguiſhed from that which our Oppoſers would *explain* it by, viz. *Condemnation*, and *Death*. And what is meant by *Sin's entering into the World*, in Verſe 12th, is determined by a like Phraſe of *Sin's being in the World*, in the next Verſe. —— And that by the *Offence of one*, ſo often ſpoken of here, as bringing Death and Condemnation on all, the Apoſtle means the Sin of one derived in its Guilt and Pollution to Mankind in general, is a Thing which (over and above all that has been already obſerved) is ſettled and determined by thoſe Words in the Concluſion of this Diſcourſe. Ver. 20. *Moreover, the Law entered, that the Offence might abound: But where Sin abounded, Grace did much more abound.* Theſe Words plainly ſhew, that the OFFENCE, ſpoken of ſo often, and evidently ſpoken of ſtill in theſe Words, which was the Offence of *one* Man, became the Sin of *all*. For when he ſays, *The Law entered, that the Offence might abound*, his Meaning can't be, that the Offence of *Adam*, meerly as *his* perſonally, ſhould *abound*; but, as it exiſts in its *derived* Guilt, corrupt Influence, and evil Fruits, in the Sin of Mankind in general, even as a Tree in its Root and Branches.*

'Tis

* The *Offence*, according to Dr. *T—r*'s Explanation, don't *abound* by the *Law* at all really and truly, in any Senſe;

'Tis a Thing that confirms the Certainty of the *Proof* of the Doctrine of *Original Sin*, which this Place affords, that the utmoſt Art *cannot* pervert it to *another* Senſe. What a Variety of the moſt artful Methods have been uſed by the *Enemies* of this Doctrine, to *wreſt* and *darken* this Paragraph of holy Writ, which ſtands ſo much in their Way, as it were to *force* the Bible to ſpeak a Language that is agreeable to their Mind! How have Expreſſions been ſtrained, Words and Phraſes rack'd! What ſtrange Figures of Speech have been invented, and with violent Hands thruſt into the Apoſtle's Mouth; and then with a bold Countenance and magiſterial Airs obtruded on the World, as from him! — But, bleſſed be God, we have his Words as he delivered them, and the reſt of the ſame Epiſtle and his other Writings, to compare with them; by which his Meaning ſtands in too ſtrong and glaring a Light to be hid by any of the artificial Miſts, which they labour to throw upon it.

'Tis really no leſs than *abuſing* the Scripture and its Readers, to repreſent this Paragraph as the moſt *obſcure* of all the Places of Scripture, that ſpeak of the Conſequences of *Adam*'s Sin; and to treat it as if there was Need firſt to conſider other Places as more *plain*. Whereas, 'tis moſt manifeſtly a Place in

Senſe; neither the *Sin*, nor the *Puniſhment*. For he ſays, "The Meaning is not, that Men ſhould be made "more wicked; but, that Men ſhould be liable to "Death for every Tranſgreſſion." —— But after all, they are liable to no more Deaths, nor to any worſe Deaths, if they are not more ſinful: For they were to have Puniſhment, according to their Deſerts *before*. Such as died and went into another World before the Law of *Moſes* was given, were puniſhed according to their *Deſerts*; and the *Law*, when it came, threatened no more.

in which theſe Things are declared, beyond all, the moſt plainly, particularly, preciſely and of ſet Purpoſe, by that great Apoſtle, who has moſt fully explained to us thoſe Doctrines, in general, which relate to the Redemption by Chriſt, and the Sin and Miſery we are redeemed from. —— And it muſt be now left to the Reader's Judgment, whether the Chriſtian Church has not proceeded reaſonably, in looking on this as a Place of Scripture moſt clearly and fully treating of theſe Things, and in uſing it's determinate Senſe as an Help to ſettle the Meaning of many other Paſſages of ſacred Writ.

As this Place in general is very plain and full, ſo the Doctrine of the Corruption of Nature, as derived from *Adam*, and alſo the Imputation of his firſt Sin, are *both* clearly taught in it. The *Imputation* of *Adam*'s one Tranſgreſſion, is indeed moſt directly and frequently aſſerted. We are here aſſured, that *by one Man's Sin, Death paſſed on all*; all being adjudged to this Puniſhment, as having *ſinned* (ſo it is implied) in that one Man's Sin. And 'tis repeated over and over, that *all are condemned, many are dead, many made Sinners*, &c. by *one Man's Offence, by the Diſobedience of one*, and *by one Offence* —- And the Doctrine of original *Depravity* is alſo here taught, when the Apoſtle ſays, *By one Man Sin entered into the World*; having a plain Reſpect (as hath been ſhewn) to that univerſal Corruption and Wickedneſs, as well as Guilt, which he had before largely treated of.

PART

PART III.

Obſerving the Evidence *given us, relative to the Doctrine of* Original Sin, *in what the Scriptures reveal concerning the* Redemption *by* CHRIST.

CHAP. I.

The Evidence of Original Sin from the Nature of Redemption, *in the* Procurement *of it.*

ACcording to Dr. *T—r*'s Scheme, a very great Part of Mankind are the Subjects of Chriſt's *Redemption*, who live and die perfectly *innocent*; who never have had, and never will have any *Sin* charged to their Account, and never are either the Subjects of or expoſed to any *Puniſhment* whatſoever, *viz.* All that die in *Infancy*. They are the Subjects of *Chriſt's Redemption*, as he redeems them from *Death*, or as they by his Righteouſneſs have *Juſtification*, and by his Obedience are *made Righteous*, in the *Reſurrection* of the Body, in the Senſe of *Rom.* v. 18, 19. And *all* Mankind are thus the Subjects of Chriſt's Redemption, while they are perfectly guiltleſs, and expoſed to no Puniſhment, as by Chriſt they are intitled to a *Reſurrection*. Though with Reſpect to ſuch Perſons as have *ſinned*, he allows it is *in ſome Sort* by Chriſt and his Death, that they are ſaved from Sin and the Puniſhment of it.

Now let us ſee whether ſuch a Scheme well conſiſts with the Scripture-Account of the Redemption by Jeſus Chriſt.

I. The

I. The Repreſentations of the Redemption by Chriſt, every where in Scripture, leads us to ſuppoſe, that *all* whom he came to redeem, are *Sinners*; that his Salvation, as to the Term *from which* (or the Evil to be redeemed from) in *all* is *Sin*, and the deſerved *Puniſhment* of Sin. 'Tis natural to ſuppoſe, that when he had his Name *Jeſus*, or *Saviour*, given him by God's ſpecial and immediate Appointment, the Salvation meant by that Name ſhould be his Salvation in general; and not only a Part of his Salvation, and with Regard only to ſome of them that he came to ſave. But this Name was given him to ſignify his *ſaving his People from their Sins*, Matth. i. 21. And the great Doctrine of Chriſt's Salvation is, that *he came into the World to ſave Sinners*, 1 Tim. i. 15. And that *Chriſt hath once ſuffered, the juſt for the unjuſt*, 1 Pet. iii. 18. *In this was manifeſted the Love of God towards us* (towards ſuch in general as have the Benefit of God's Love in giving Chriſt) *that God ſent his only begotten Son into the World, that we might live through Him. Herein is Love —— that he ſent his Son to be the Propitiation for our Sins*, 1 Joh. iv. 10. Many other Texts might be mentioned, which ſeem evidently to ſuppoſe, that all who are redeemed by Chriſt, are ſaved from *Sin*. We are led by what Chriſt himſelf ſaid, to ſuppoſe, that if any are not *Sinners*, they have *no Need* of him as a Redeemer, any more than a well Man of a Phyſician, *Mark* ii. 17. And that Men, in order to being the proper Subjects of the Mercy of God through Chriſt, muſt firſt be in a State of *Sin*, is implied in *Gal.* iii. 22. *But the Scripture hath concluded all under* Sin, *that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* To the ſame Effect is *Rom.* xi. 32.

Theſe

Theſe Things are greatly confirmed by the Scripture-Doctrine of *Sacrifices.* 'Tis abundantly plain, by both old and new Teſtament, that they were Types of Chriſt's Death, and were for Sin, and ſuppoſed Sin in thoſe for whom they were offered. The Apoſtle ſuppoſes, that in Order to any having the Benefit of *the eternal Inheritance* by Chriſt, *there muſt of Neceſſity be the Death of the Teſtator*; and gives that Reaſon for it, that *without ſhedding of Blood there is no Remiſſion.* Heb. ix. 15, &c. And Chriſt Himſelf, in repreſenting the Benefit of his Blood, in the Inſtitution of the Lord's Supper, under the Notion of the Blood of a *Teſtament*, calls it *the Blood of the New Teſtament, ſhed for the Remiſſion of Sins.* Matth. xxvi. 28.——But according to the Scheme of our Author, many have the eternal Inheritance by the Death of the Teſtator, who never had any Need of Remiſſion.

II. The Scripture repreſents the Redemption by Chriſt as a Redemption from *deſerved* Deſtruction; and that, not meerly as it reſpects ſome Particulars, but as the Fruit of God's Love to Mankind. Joh. iii. 16. *God ſo loved the WORLD, that he gave his only begotten Son, that whoſoever believeth in him MIGHT NOT PERISH, but might have everlaſting Life.* Implying, that otherwiſe they muſt periſh, or be deſtroyed. But what Neceſſity of this, if they did not *deſerve* to be deſtroyed? Now, that the Deſtruction here ſpoken of, is deſerved Deſtruction, is manifeſt, becauſe it is there compared to the periſhing of ſuch of the Children of *Iſrael* as died by the Bite of the fiery *Serpents*, which God in his Wrath, for their *Rebellion*, ſent amongſt them. And the ſame Thing clearly appears by the laſt Verſe of the ſame Chapter, *He that believeth on the Son, hath everlaſting Life; and he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him,*

or, is left remaining on him: Implying, that all in general *are found* under the *Wrath* of God, and that they only of all Mankind, who are intereſted in Chriſt, have this Wrath *removed*, and eternal Life beſtowed; the reſt are *left*, with the *Wrath of God ſtill remaining on them*. The ſame is clearly illuſtrated and confirmed by *Joh.* v. 24 —— *He that believeth—hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death to Life.* In being paſſed from Death to Life is implied, that before they were all in a State of Death; and they are ſpoken of as being ſo by a Sentence of *Condemnation*; and if it be a *juſt* Condemnation, 'tis a *deſerved* Condemnation.

III. It will follow on Dr. *T—r*'s Scheme, that Chriſt's Redemption, with Regard to a great Part of them who are the Subjects of it, is not only a Redemption from *no Sin*, but from *no Calamity*, and ſo from *no Evil* of any Kind. For as to *Death*, which *Infants* are redeemed from, they never were ſubjected to it as a Calamity, but purely as a *Benefit*. It came by no Threatening, or Curſe, denounced upon or through *Adam*; the Covenant with him being utterly *aboliſhed*, as to all its Force and Power on Mankind (according to our Author) before the pronouncing the Sentence of Mortality. Therefore 'Trouble and Death could be appointed to innocent Mankind, no other Way than on the Foot of another Covenant, the Covenant of *Grace*; and in this Channel they come only as *Favours*, not as Evils. Therefore they could need no Medicine or Remedy; for they had no Diſeaſe. Even Death itſelf, which it is ſuppoſed Chriſt ſaves them from, is only a Medicine; 'tis preventing Phyſick, and one of the greateſt of Benefits It's ridiculous to talk of Perſons needing a Medicine, or a Phyſician, to ſave them from an excellent Medicine; or of a Remedy

dy from a happy Remedy! If it be ſaid, tho' Death be a Benefit, yet 'tis ſo becauſe Chriſt *changes* it, and turns it into a Benefit, by procuring a *Reſurrection*:—I would here aſk, What can be meant by *turning* or *changing* it into a Benefit, when it never *was* otherwiſe, nor could ever *juſtly be* otherwiſe? *Infants* could not at all be brought under Death as a Calamity: for they never *deſerved* it. And it would be only an Abuſe (be it far from us, to aſcribe ſuch a Thing to God) in any Being, to make the Offer, to any poor Sufferers, of a Redeemer from ſome Calamity, which *he* had brought upon them without the leaſt *Deſert* of it on their Part.

But it is plain, that Death or Mortality was not at firſt brought on Mankind as a Bleſſing, on the Foot of the Covenant of Grace through Chriſt; and that Chriſt and Grace don't *bring* Mankind under Death, but *find* them under it. 1 Cor. v. 14. *We thus judge, that if one died for all, then were all dead.* Luk. x. 10. *The Son of Man is come to ſeek and to ſave that which was loſt.* The Grace, which appears in providing a Deliverer from any State, ſuppoſes the Subject to be in that State *prior* to that Grace and Deliverance; and not that ſuch a State is firſt introduced by that Grace. In our Author's Scheme, there never could be any Sentence of Death, or Condemnation, that requires a Saviour from it; becauſe the very Sentence itſelf, according to the true Meaning of it, implies and makes ſure all that Good, which is requiſite to aboliſh and make void the ſeeming Evil to the innocent Subject. So that the Sentence itſelf is in Effect the Deliverer; and there is no Need of another Deliverer, to deliver from that Sentence. Dr. *T.* inſiſts upon it, that "Nothing "comes upon us in Conſequence of *Adam*'s Sin, in "any SENSE, KIND, or DEGREE, inconſiſt-"ent with the *original Bleſſing* pronounced on

" *Adam* at his Creation; and Nothing but what is per-
" fectly conſiſtent with God's Bleſſing, Love and
" Goodneſs, declared to *Adam*, as ſoon as he came out
" of his Maker's Hands."* If the Caſe be ſo, it is certain there is no Evil or Calamity at all, for Chriſt to redeem us from; unleſs *Things agreeable to the divine Goodneſs, Love and Bleſſing*, are Things which we need Redemption from.

IV. It will follow on our Author's Principles, not only with Reſpect to Infants, but even *adult* Perſons, that Redemption is *needleſs*, and Chriſt is dead in vain. Not only is there no Need of Chriſt's Redemption in Order to Deliverance from any Conſequences of *Adam*'s Sin, but alſo in Order to perfect Freedom from perſonal Sin, and all its evil Conſequences. For God has made other ſufficient Proviſion for that, *viz.* a *ſufficient Power and Ability, in all Mankind, to do all their Duty, and wholly to avoid Sin.* Yea, this Author inſiſts upon it, that " when
" Men have not ſufficient *Power* to do their Duty,
" they have *no* Duty to do.† We may ſafely and
" aſſuredly conclude (ſays he) that Mankind in all
" Parts of the World have SUFFICIENT Power
" to do the Duty, which God requires of them; and
" that he requires of them NO MORE than they
" have SUFFICIENT Power to do." And in another Place, ‖ " God has given Powers EQUAL
" to the Duty, which he expects." And he expreſſes a great Diſlike at *R. R*'s ſuppoſing, " that
" our Propenſities to Evil, and Temptations, are
" too ſtrong to be EFFECTUALLY and CON-
" STANTLY reſiſted; —— or that we are una-
" voidably ſinful IN A DEGREE, that our Ap-
" petites and Paſſions will be breaking out, notwithſtanding our everlaſting Watchfulneſs." § Theſe Things

* P. 364, 365. † P. 111. 339, 340. ‖ P. 343.
§ P. 344.

Things fully imply, that Men have in their own natural Ability ſufficient Means to avoid Sin, and to be perfectly free from it; and ſo, from all the bad Conſequences of it. And if the Means are *ſufficient*, then there is no Need of *more*. And therefore there is no Need of Chriſt's dying in Order to it. What Dr. *T.* ſays in P. 348. fully implies, that it would be unjuſt in God, to give Mankind Being in ſuch Circumſtances, as that they would be more likely to ſin, ſo as to be expoſed to final Miſery, than otherwiſe. Hence then, without Chriſt and his Redemption, and without any Grace at all, MEER JUSTICE makes *ſufficient Proviſion* for our being free from Sin and Miſery, by our own Power.

If all Mankind, in all Parts of the World, have ſuch ſufficient Power to do their whole Duty, without being ſinful *in any Degree*, then they have ſufficient Power to obtain Righteouſneſs by the Law: And then, according to the Apoſtle *Paul*, *Chriſt is dead in vain*. Gal. ii. 21. *If Righteouſneſs come by the Law, Chriſt is dead in vain*;—διὰ νομου, without the Article, *by Law*, or the Rule of right Action, as our Author explains the Phraſe.* And according to the Senſe in which he explains this very Place, "It would have fruſtrated, or rendered uſeleſs, the "Grace of God, if Chriſt died to accompliſh what "was or MIGHT have been effected by Law it-"ſelf, without his Death."† So that it moſt clearly follows from his own Doctrine, that *Chriſt is dead in vain*, and the Grace of God is *uſeleſs*. The ſame Apoſtle ſays, *If there had been a Law which COULD have given Life, verily Righteouſneſs ſhould have been by the Law*, Gal. iii. 21. i. e. (ſtill according to Dr. *T—r*'s own Senſe) if there was a Law, that

* Pref. to Par, on *Rom.* §. 38.
† Note on *Rom.* v. 20.

Man in his preſent State, had ſufficient Power perfectly to fulfil. For Dr. *T.* ſuppoſes the Reaſon why the Law could not give Life, to be, "not be-"cauſe it was weak in itſelf, but thro' the Weak-"neſs of our Fleſh, and the Infirmity of the human "Nature in the preſent State."* But he ſays, "We are under a mild Diſpenſation of GRACE, "making Allowance for our Infirmities."† By *our Infirmities*, we may upon good Grounds ſuppoſe, he means that Infirmity of human Nature, which he gives as the Reaſon, why the Law can't give Life. But what *Grace* is there in making that Allowance for our Infirmities, which *Juſtice* itſelf (according to his Doctrine) moſt abſolutely requires, as he ſuppoſes divine Juſtice exactly proportions our Duty to our Ability?

Again, If it be ſaid, that altho' Chriſt's Redemption was not neceſſary to preſerve Men from *beginning* to ſin, and getting into a Courſe of Sin, becauſe they have ſufficient Power in themſelves to avoid it; yet it may be neceſſary to deliver Men, *after* they have by their own Folly brought themſelves under the *Dominion* of evil Appetites and Paſſions.§ I anſwer, if it be ſo, that Men need Deliverance from thoſe Habits and Paſſions, which are become too ſtrong for them, yet that Deliverance, on our Author's Principles, would be no Salvation from *Sin*. For, the Exerciſe of Paſſions which are too ſtrong for us, and which we can't overcome, is *neceſſary:* and he ſtrongly urges, that a neceſſary Evil can be no *moral* Evil. It's true, 'tis the *Effect* of Evil as 'tis the *Effect* of a bad Practice, while the Man remain'd

* Ibid. † P. 368. § See P. 228. and alſo what he ſays of the helpleſs State of the Heathen, in *Paraph.* and *Notes* on *Rom.* vii. and Beginning of Chap. viii.

main'd at Liberty, and had Power to have avoided it. But then, according to Dr. *T—r*, that evil *Cauſe* alone is Sin; and not ſo, the neceſſary *Effect:* For he ſays expreſly, "The Cauſe of every "Effect *alone*, is chargeable with the Effect it pro- "duceth, or which proceedeth from it.*—And as to that Sin which was the *Cauſe*, the Man needed no Saviour from *that*, having had *ſufficient Power* in himſelf to have avoided it. So that it follows, by our Author's Scheme, that *none* of Mankind, neither Infants, nor adult Perſons, neither the more nor leſs vicious, neither *Jews* nor *Gentiles*, neither *Heathens* nor *Chriſtians*, ever did, or ever could ſtand in any *Need* of a Saviour; and that, with Reſpect to *all*, the Truth is, *Chriſt is dead in vain.*

If any ſhould ſay, Although all Mankind in all Ages have ſufficient Ability to do their whole Duty, and ſo may by their own Power enjoy perfect Freedom from Sin, yet God *foreſaw* that they *would ſin*, and that *after* they had ſinn'd they would need Chriſt's Death:——I anſwer, It's plain by what the Apoſtle ſays, in thoſe Places which were juſt now mention'd, *Gal.* ii. 21. and iii. 21. that God would have eſteemed it needleſs to give his Son to die for Men, unleſs there had been a prior Impoſſibility of their having Righteouſneſs by Law; and that *if there had been a Law which COULD have given Life*, this other Way by the Death of Chriſt would not have been provided. And this appears to be agreeable to our Author's own Senſe of Things, by his Words which have been cited, wherein he ſays, "It "would have FRUSTRATED or rendered USE- "LESS the Grace of God, if Chriſt died to ac- "compliſh what was or MIGHT HAVE BEEN "effected by Law itſelf, without his Death."

* P. 128.

V. It will follow on Dr. *T—r*'s Scheme, not only that Chriſt's Redemption is *needleſs* for the ſaving from Sin or its Conſequences, but alſo that it does *no Good* that Way, has no Tendency to any *Diminution* of *Sin* in the World. For as to any *Infuſion* of Virtue or Holineſs into the Heart, by divine Power, through Chriſt or his Redemption, it is altogether inconſiſtent with this Author's Notions. With him, *inwrought* Virtue, if there were any ſuch Thing, would be *no* Virtue; not being the Effect of our own Will, Choice and Deſign, but only of a ſovereign Act of God's Power.* And therefore, all that Chriſt does to increaſe Virtue, is only increaſing our Talents, our Light, Advantages, Means and Motives; as he often explains the Matter.† But *Sin* is not at all diminiſhed. For he ſays, *Our Duty muſt be meaſured by our Talents:* as a Child that has leſs Talents, has leſs Duty; and therefore muſt be no more expoſed to commit Sin, than he that has greater Talents; becauſe he that has greater Talents, has more Duty required, in exact Proportion.‖ If ſo, he that has but *one* Talent, has as much *Advantage* to perform that *one* Degree of Duty which is required of him, as he that has *five* Talents, to perform his *five* Degrees of Duty, and is no more expoſed to fail of it. And that Man's *Guilt*, who ſins againſt *greater* Advantages, Means and Motives, is *greater* in Proportion to his Talents.§ And therefore it will follow, on Dr. *T—r*'s Principles, that Men ſtand no better Chance, have no more eligible or valuable Probability of Freedom from Sin and Puniſhment, or of contracting but little

* See P. 245, 250, 180. and innumerable other Places.

† In P. 44. P. 50.

‖ See P. 55, 224, 234, 337, 338, 342, 343, 344, 345.

§ See Paraph. on Rom. ii. 9. alſo on *ver.* 12.

tle Guilt, or of performing required Duty, with the great Advantages and Talents implied in Chriſt's Redemption, than without them; when all Things are computed, and put into the Balances together, the Numbers, Degrees and Aggravations of Sin expoſed to, Degrees of Duty required, &c. So that Men have no Redemption from Sin, and no new Means of performing Duty, that are valuable or worth any Thing at all. And thus the great Redemption by Chriſt in every Reſpect comes to Nothing, with Regard both to Infants and adult Perſons.

CHAP. II.

The Evidence of the Doctrine of Original Sin from what the Scripture teaches of the Application of Redemption.

THE Truth of the Doctrine of Original Sin is very clearly manifeſt from what the Scripture ſays of that *Change of State*, which it repreſents as neceſſary to an actual Intereſt in the ſpiritual and eternal Bleſſings of the Redeemer's Kingdom.

In order to this, it ſpeaks of it as abſolutely neceſſary for every one, that he be regenerated, or *born again*. Joh. iii. 3. *Verily, verily I ſay unto thee, except a Man* γεννηθη ανωθεν, *be begotten again*, or *born again, he cannot ſee the Kingdom of God.* Dr. *T.* tho' he will not allow, that this ſignifies any Change from a State of *natural Propenſity* to Sin, yet ſuppoſes, that the new Birth here ſpoken of, means a Man's being brought to *a divine Life, in a right Uſe and Application of the natural Powers in a Life of true Holineſs:* * and that it is the Attainment of

* P. 144.

those Habits of Virtue and Religion, gives us the real Character of true Chriſtians, and the Children of God;* and that it is *putting on the new Nature of right Action.*†

But in order to proceed in the moſt ſure and ſafe Manner, in our underſtanding what is meant in Scripture by *being born again*, and ſo in the Inferences we draw from what is ſaid of the Neceſſity of it, let us compare Scripture with Scripture, and conſider what *other* Terms or Phraſes are uſed, in other Places, where Reſpect is evidently had to the ſame Change. And here I would obſerve the following Things.

I. If we compare one Scripture with another, it will be ſufficiently manifeſt, that by Regeneration, or being *begotten* or *born again*, the ſame Change in the State of the Mind is ſignified, with that which the Scripture ſpeaks of as effected in true REPENTANCE and CONVERSION. I put Repentance and Converſion together, becauſe the Scripture puts them together, *Acts* iii. 19. and becauſe they plainly ſignify much the ſame Thing. The Word μετανοια (Repentance) ſignifies a *Change of the Mind*; as the Word, Converſion, means a *Change* or *Turning* from Sin to God. And that this is the ſame Change with that which is called *Regeneration* (excepting that this latter Term eſpecially ſignifies the Change, as the Mind is *paſſive* in it) the following Things do ſhew.

In the Change which the Mind paſſes under in *Repentance* and *Converſion*, is attain'd that Character of true Chriſtians, which is neceſſary to the eternal Privileges of ſuch. Acts iii. 19. Repent *ye therefore, and be* converted, *that your Sins may be blotted out, when the Times of Refreſhing ſhall come from the Preſence of the Lord Jeſus.* ——And ſo it is with Regeneration;

* P. 246, 248. † P. 251.

generation; as is evident from what Chriſt ſays to *Nicodemus*, and as is allowed by Dr. *T.*

The Change the Mind paſſes under in Repentance and Converſion, is that in which ſaving *Faith* is attained. *Mark* i. 15. *The Kingdom of Heaven is at Hand, repent ye and believe the Goſpel.*——And ſo it is with a being born again, or born of *God*; as appears by *Joh.* i. 12, 13. *But to as many as received him, to them gave he Power to become the Sons of God, even to them that BELIEVE on his Name, which were* born, *not of Blood*, &c. *but* of God.

Juſt as Chriſt ſays concerning Converſion, Matth. xviii. 3. *Verily, verily I ſay unto you, Except ye be converted and become as little Children, ye ſhall not enter into the Kingdom of God:* So does he ſay concerning being born again, in what he ſpake to *Nicodemus.*

By the Change Men paſs under in Converſion, they become *as little Children*; which appears in the Place laſt cited: And ſo they do by Regeneration. 1 Pet. i. at the End, and Chap. ii. at the Beginning. *Being born again—Wherefore—as new-born Babes, deſire*—&c. 'Tis no Objection, that the Diſciples, whom Chriſt ſpake to in *Matth.* xviii. 3. were converted already: This makes it not leſs proper for Chriſt to declare the Neceſſity of Converſion to them, leaving it with them to try themſelves, and to make ſure their Converſion: In like Manner as he declared to them the Neceſſity of *Repentance*, in *Luk.* xiii. 3, 5. *Except ye repent, ye ſhall all likewiſe periſh.*

The Change that Men paſs under at their *Repentance*, is expreſſed and exhibited by *Baptiſm.* Hence it is called the *Baptiſm of Repentance* from Time to Time. *Matth.* iii. 11. *Luk.* iii. 3. *Act.* xix. 4. and ii. 38. And ſo is Regeneration or being born again expreſs'd by Baptiſm: as is evident by ſuch Repre-

Repreſentations of Regeneration as thoſe, Joh. iii. 5. *Except a Man beborn of Water, and of the Spirit* ——Tit. iii. 5. *He ſaved us by the Waſhing of Regeneration.*——Many other Things might be obſerved, to ſhew, that the Change Men paſs under in their Repentance and Converſion, is the *ſame* with that which they are the Subjects of in Regeneration.——But theſe Obſervations may be ſufficient.

II. The Change which a Man paſſes under when born again, and in his Repentance and Converſion, is the ſame that the Scripture calls the CIRCUMCISION OF THE HEART.——This may eaſily appear by conſidering.

That as Regeneration is that in which are attained the Habits of true Virtue and Holineſs, as has been ſhewn and as is confeſſed; ſo is *Circumciſion of Heart.* Deut. xxx. 6. *And the Lord thy God will* circumciſe thine Heart, *and the* Heart *of thy Seed, to love the Lord thy God with all thine Heart, and with all thy Soul.*

Regeneration is that whereby Men come to have the Character of true Chriſtians; as is evident, and as is confeſſed; and ſo is *Circumciſion of Heart:* for by this Men become *Jews inwardly,* or *Jews* in the Spiritual and *Chriſtian Senſe* (and that is the ſame as being *true Chriſtians)* as of old *Proſelytes* were made *Jews* by Circumciſion of the Fleſh, Rom. ii. 28. 29. *For he is not a* Jew, *which is one outwardly; neither is that* Circumciſion, *which is outward in the Fleſh: But he is a* Jew, *which is one inwardly; and* Circumciſion *is that* of the Heart, *in the Spirit and not in the Letter, whoſe Praiſe is not of Men, but of God.*

That *Circumciſion of the Heart* is the ſame with Converſion, or turning from Sin to God, is evident by Jer. iv. 1,——4. *If thou wilt return, O Iſrael,*

Iſrael, return (or, convert) unto me.——Circumciſe *yourſelves to the Lord, and put away the Foreſkins* of your Heart. And Deut. x. 16. Circumciſe *therefore the Foreſkin of thine* Heart, *and be no more ſtiff-necked.*

Circumciſion of the Heart is the ſame Change of the Heart, that Men paſs under in their *Repentance*; as is evident by Levit. xxvi. 4. *If their* uncircumciſed Heart *be humbled, and they accept the Puniſhment of their Iniquity*——

The Change Men paſs under in *Regeneration, Repentance* and *Converſion*, is ſignified by *Baptiſm*, as has been ſhewn; and ſo is *Circumciſion of the Heart* ſignified by the ſame Thing. None will deny, that it was this internal Circumciſion, which of old was ſignified by external Circumciſion; nor will any deny, now under the new Teſtament, that inward and ſpiritual Baptiſm, or the Cleanſing of the Heart, is ſignify'd by external Waſhing, or Baptiſm. But ſpiritual Circumciſion and ſpiritual Baptiſm are the ſame Thing; both being *the putting off the Body of the Sins of the Fleſh*: as is very plain by Coloſ. ii. 11, 12, 13, *In whom alſo ye are circumciſed, with the* Circumciſion *made without Hands, in* putting off the Body of the Sins of the Fleſh, *by the Circumciſion of Chriſt, buried with him in* Baptiſm; *wherein alſo ye are riſen with him*, &c.

III. This inward Change, called *Regeneration*, and *Circumciſion of the Heart*, which is wrought in *Repentance* and *Converſion*, is the ſame with that ſpiritual RESURRECTION ſo often ſpoken of, and repreſented as a *dying unto Sin, and living unto Righteouſneſs.*

This appears with great Plainneſs in that laſt cited Place, Col. ii. *In whom alſo ye are circumciſed with the Circumciſion made without Hands——buried with him in Baptiſm, wherein alſo ye are* riſen with him,

him, *through the Faith of the Operation of God*, &c. *And you, being dead in your Sins, and the Uncircumciſion of your Fleſh, hath he* quicken'd together with him; *having forgiven you all Treſpaſſes.*

The ſame appears by Rom. vi. 3, 4, 5. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death; that like as Chriſt was* raiſed up from the Dead, *by the Glory of the Father*, even ſo we alſo ſhould walk in Newneſs of Life, *&c.*—Ver. 11. *Likewiſe reckon ye alſo yourſelves to be* dead unto Sin, but alive unto God *through Jeſus Chriſt our Lord.*

In which Place alſo it is evident, by the Words recited, and by the whole Context, that this ſpiritual Reſurrection is that Change, in which Perſons are brought to Habits of Holineſs and to the divine Life, by which Dr. *T.* deſcribes the Thing obtain'd in being *born again.*

That a *ſpiritual Reſurrection*, to a new divine Life, ſhould be called a being *born again*, is agreeable to the Language of Scripture; in which we find, *a Reſurrection* is called a *being born* or *begotten.* So thoſe Words in the iid Pſalm, *Thou art my Son, this Day have I begotten thee*, are applied to Chriſt's *Reſurrection*, Act. xiii. 33. So in *Coloſ.* i. 18. Chriſt is called the *firſt BORN from the Dead*; and in *Rev.* i. 5. *The firſt BEGOTTEN from the Dead.* The Saints, in their *Converſion* or *ſpiritual Reſurrection*, are *riſen with Chriſt*, and are *begotten and born with him.* 1 Pet. i. 3. *Which hath* begotten us again, *to a lively Hope*, by the Reſurrection of Jeſus Chriſt from the Dead, *to an Inheritance incorruptible.*——This Inheritance is the ſame Thing with that KINGDOM OF HEAVEN, which Men obtain by being *born again*, according to Chriſt's Words to *Nicodemus*; and that ſame *Inheritance of them that*

are

are ſanctified, ſpoken of as what is obtained in true CONVERSION.—Acts xxvi. 18. *To turn them* (or, convert them) *from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and* Inheritance among them that are ſanctified, *thro' Faith that is in me.*——Dr. *T—r*'s own Words, in his Note on *Rom.* i. 4. ſpeaking of that Place in the iid *Pſalm*, juſt now mentioned, are very worthy to be here recited. He obſerves how this is applied to Chriſt's *Reſurrection* and Exaltation, in the New-Teſtament, and then has this Remark, " Note, Begetting is conferring a " new and happy State: A Son is a Perſon put in- " to it. Agreeably to this, good Men are ſaid to be " the Sons of God, as they are the Sons of the *Re-* " *ſurrection to eternal Life*, which is repreſented as " παλιγγενεσια, a being BEGOTTEN or BORN " AGAIN, REGENERATED."

So that I think it is abundantly plain, that the *ſpiritual Reſurrection* ſpoken of in Scripture, by which the Saints are brought to a new divine Life, is the ſame with that being *born again*, which Chriſt ſays is *neceſſary* for every one, in order to his ſeeing the Kingdom of God.

IV. This Change, which Men are the Subjects of, when they are *born again*, and *circumciſed in Heart*, when they *repent*, and are *converted*, and ſpiritually *raiſed from the Dead*, is the ſame Change which is meant when the Scripture ſpeaks of making the HEART and SPIRIT NEW, or giving a *new Heart and Spirit.*

'Tis needleſs here to ſtand to obſerve, how evidently this is ſpoken of as neceſſary to Salvation, and as the Change in which are attained the Habits of true Virtue and Holineſs, and the Character of a true Saint; as has been obſerved of *Regeneration, Converſion*, &c. and how apparent it is from thence, that

that the Change is the ſame. For it is as it were ſelf-evident: 'Tis apparent by the Phraſes themſelves, that they are different Expreſſions of the ſame Thing. Thus *Repentance* (μεταγνοια) or the Change of the Mind is the ſame as being changed to a NEW Mind, or new Heart and Spirit. *Converſion* is the turning of the Heart; which is the ſame Thing as changing it ſo, that there ſhall be another Heart, or a *new Heart*, or a new Spirit. To be *born again*, is to be born ANEW; which implies a becoming NEW, and is repreſented as a becoming *new-born Babes:* But none ſuppoſes, it is the *Body*, that is immediately and properly new, but the *Mind*, *Heart*, or *Spirit*. And ſo a *ſpiritual Reſurrection* is the Reſurrection of the Spirit, or riſing to begin a NEW Exiſtence and Life, as to the *Mind*, *Heart* or *Spirit*. So that all theſe Phraſes imply an having a *new Heart*, and being *renewed in the Spirit*, according to their plain Signification.

When *Nicodemus* expreſſed his Wonder at Chriſt's declaring it neceſſary, that a Man ſhould be *born again* in order to ſee the Kingdom of God, or enjoy the Privileges of the Kingdom of the Meſſiah, Chriſt ſays to him, *Art thou a Maſter of* Iſrael, *and knoweſt not theſe Things?* i. e. 'Art thou one who is ſet to teach others, the Things written in the Law and the Prophets, and knoweſt not a Doctrine ſo plainly taught in your Scriptures, that ſuch a Change as I ſpeak of, is neceſſary to a partaking of the Bleſſings of the Kingdom of the Meſſiah'?—But what can Chriſt have Reſpect to in this, unleſs ſuch Prophecies as that in Ezek. xxxvi. 25, 26, 27? Where God by the Prophet ſpeaking of the Days of the Meſſiah's Kingdom, ſays, *Then will I ſprinkle clean Water upon you, and ye ſhall be clean.——A NEW HEART alſo will I give you, and A NEW SPIRIT will I put within you—and I will put my Spirit within*

in you. Here God ſpeaks of having a *new Heart* and *Spirit*, by being *waſhed with Water*, and receiving *the Spirit of God*, as the Qualification of God's People, that ſhall enjoy the Privileges of the Kingdom of the *Meſſiah?* How much is this like the Doctrine of Chriſt to *Nicodemus*, of being *born again of Water and of the Spirit?* We have another like Prophecy in Ezek. xi. 19.

Add to theſe Things, that Regeneration or a *being born again*, and the RENEWING (or making new) by the Holy Ghoſt, are ſpoken of as the ſame Thing. Tit. iii. 5. *By the Waſhing of Regeneration and Renewing of the holy Ghoſt.*

V. 'Tis abundantly manifeſt, that being *born again*, a ſpiritually *riſing from the Dead*, to *Newneſs of Life*, receiving a *new Heart*, and being *renewed in the Spirit of the Mind*, theſe are the ſame Thing with that which is called *putting off the OLD MAN, and putting on the NEW MAN.*

The Expreſſions are equivalent; and the Repreſentations are plainly of the ſame Thing. When Chriſt ſpeaks of being *born again*, two Births are ſuppoſed; a *firſt* and a *ſecond*; an *OLD Birth*, and a *NEW one:* And the Thing born is called MAN. So, what is born in the firſt Birth, is the *old MAN:* and what is brought forth in the *ſecond Birth*, is the *new* MAN. That which is born in the firſt Birth (ſays Chriſt) is *Fleſh:* it is the *carnal Man*, wherein we have borne the Image of the *earthly Adam*, whom the Apoſtle calls the FIRST MAN. That which is born in the new Birth, is *Spirit*, or the ſpiritual and heavenly Man: wherein we proceed from Chriſt the SECOND MAN, the *new Man*, who is made a quickening Spirit, and is the Lord from Heaven, and the Head of the *new Creation.*——In the new Birth, Men are repreſented as becoming *new-born Babes*

Babes (as was obſerved before) which is the ſame Thing as becoming *New Men*.

And how apparently is what the Scripture ſays of the ſpiritual *Reſurrection* of the Chriſtian Convert, equivalent and of the very ſame Import with putting off the *old Man*, and putting on the *new Man*? So in the vith of *Romans*, the Convert is ſpoken of as *dying* and being *buried with Chriſt*: which is explained in the 6th Ver. by this, that *the OLD MAN is crucified, that the Body of Sin might be deſtroyed*. And in the 14th Ver. Converts in this Change are ſpoken of as *riſing to NEWNESS of Life*. Are not theſe Things plain enough? The Apoſtle does in Effect tell us, that when he ſpeaks of that ſpiritual Death and Reſurrection which is in Converſion, he means the ſame Thing as *crucifying and burying the old Man*, and riſing a *New Man*.

And 'tis moſt apparent, that ſpiritual *Circumciſion*, and ſpiritual *Baptiſm*, and the ſpiritual *Reſurrection*, are all the ſame with *putting off the old Man*, and *putting on the new Man*. This appears by Coloſ. ii. 11, 12. *In whom alſo ye are circumciſed with the CIRCUMCISION made without Hands, IN PUTTING OFF the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt, buried with him by BAPTISM; wherein alſo ye are RISEN with him*. Here it is manifeſt, that the ſpiritual Circumciſion, Baptiſm, and Reſurrection, all ſignify that Change, wherein Men *put off the Body of the Sins of the Fleſh*: But that is the ſame Thing, in this Apoſtle's Language, as *putting off the old Man*; as appears by Rom. vi. 6. *Our OLD MAN is crucified, that the BODY OF SIN may be deſtroyed*.——And that putting off the *old Man* is the ſame with putting off the *Body of Sins*, appears further by *Eph*. iv. 22, 23, 24. and *Coloſ*. iii. 8, 9, 10.

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As Dr. *T.* confeſſes, that a being *born again* is "that wherein are obtained the Habits of Virtue, "Religion and true Holineſs;" ſo how evidently is the ſame Thing predicated of that Change, which is called *putting off the Old Man*, and *putting on the New Man?* Eph. iv. 22, 23, 24. *That ye put off the Old Man, which is corrupt,* &c—*and put on the New Man, which, after God, is created IN RIGHTEOUSNESS AND TRUE HOLINESS.*

And 'tis moſt plain, that this putting off the old Man, *&c.* is the very ſame Thing with making the *Heart and Spirit new.* 'Tis apparent in itſelf: the Spirit is called *the Man*, in the Language of the Apoſtle; 'tis called the *inward Man*, and the *hidden Man.* (Rom. vii. 22. 2 Cor. iv. 16, 1 Pet. iii. 4.) And therefore putting off the *old Man*, is the ſame Thing with the Removal of the *old Heart*, and the putting on the *new Man* is the receiving *a new Heart and a new Spirit.* Yea, putting on the *new Man* is expreſly ſpoken of as the ſame Thing with receiving a *new Spirit*, or *being renewed in Spirit.* Eph. iv. 22, 23, 24. *That ye put off the old Man — and be renewed in the Spirit of your Mind, and that ye put on the new Man.*

From theſe Things it appears, how unreaſonable, and contrary to the utmoſt Degree of Scriptural Evidence, is Dr. *T—r*'s Way of explaining the *Old Man*, and the *New Man*,* as tho' thereby were meant Nothing *perſonal*; but that by the *old Man* were meant the *Heathen State*, and by the *New Man* the *Chriſtian Diſpenſation*, or State of profeſſing Chriſtians, or the whole *collective Body of Profeſſors of* Chriſtianity, made up of *Jews* and *Gentiles*: When all the Colour he has for it, is, that the Apoſtle once calls the Chriſtian Church a *new Man*, Eph.

* P. 425, ——— 429.

Eph. ii. 15. 'Tis very true, in the Scriptures, often, both in the old Teſtament and new, collective Bodies, Nations, People, Cities, are figuratively repreſented by Perſons: particularly the *Church* of Chriſt is repreſented as *one* holy Perſon, and has the ſame Appellatives as a particular Saint or Believer; and ſo is called a *Child* and a *Son of God*, Exod. iv. 22. Gal. iv. 1, 2. and a *Servant of God*, Iſai. xli. 8, 9. and xliv. 1. *The Daughter of God*, and *Spouſe of Chriſt*, Pſal. xlv. 10, 13, 14. Rev. xix. 7.— Nevertheleſs, would it be reaſonable to argue from hence, that ſuch Appellations, as a *Servant of God*, a *Child of God*, &c. are always, or commonly to be taken as ſignifying only the *Church* of God in general, or great collective Bodies; and not to be underſtood in a perſonal Senſe? But certainly, this would not be more unreaſonable, than to urge, that by the *Old* and the *New Man*, as the Phraſes are moſtly uſed in Scripture, is to be underſtood Nothing but the great collective Bodies of Pagans and of Chriſtians, or the Heathen and the Chriſtian World, as to their *outward* Profeſſion, and the Diſpenſation they are under. It might have been proper, in this Caſe, to have conſidered the Unreaſonableneſs of that Practice which our Author charges on others, and finds ſo much Fault with in them,* "That "they content themſelves with a *few Scraps* of "Scripture, which tho' wrong underſtood, they make "the Teſt of Truth, and the Ground of their Prin- "ciples, in Contradiction to the *whole Tenour of* "*Revelation*."

VI. I obſerve once more, 'Tis very apparent, that a being *born again*, and *ſpiritually raiſed* from Death to a State of new Exiſtence and Life, having a *new Heart created in us*, *being renewed in the Spi-*

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* P. 224.

rit of our Mind, and being the Subjects of that Change by which we *put off the old Man, and put on the new Man*, is the same Thing with that which in Scripture is called a *being* CREATED ANEW, or made NEW CREATURES.

Here, to pass over many other Evidences of this, which might be mentioned, I would only observe, that the Representations are exactly equivalent. These several Phrases naturally and most plainly signify the same Effect. In the first *Birth* or Generation, we are *created*, or brought into Existence; 'tis then the *whole Man* first *receives Being:* The Soul is then *formed*, and then our Bodies are *fearfully and wonderfully made, being curiously wrought by our Creator*; So that a new-born Child is a *new Creature.* So, when a Man is *born again*, he is *created again*; in that *new Birth*, there is a *new Creation*; and therein he becomes as a *new-born Babe*, or a NEW CREATURE.——So, in a *Resurrection*, there is a *new Creation.* When a Man is *dead*, that which was created or made in the first Birth or Creation, is destroyed: When that which was dead is *raised* to Life, the mighty Power of the Creator or Author of Life, is exerted the second Time, and the Subject restored to new Existence, and new Life, as by a *new Creation.* So, giving a new Heart is called *CREATING a clean Heart*, Psal. li. 10. Where the Word translated, *create*, is the same that is used in the first Verse in *Genesis.* And when we read in Scripture of the *new Creature*, the Creature that is called NEW, is MAN; not Angel, or Beast, or any other Sort of Creature; and therefore the Phrase, *New Man*, is evidently equipollent with *New Creature*; and a putting off the *old Man*, and putting on the *new Man*, is spoken of expressly as brought to pass by a Work of *Creation.* Col. iii. 9, 10. *Ye*

have

have put off the old Man—and have put on the new Man, which is renewed in Knowledge, after the Image of him that CREATED him. So, Eph. iv. 22, 23, 24. *That ye put off the old Man, which is corrupt* &c. *and be renewed in the ſpirit of your Mind,* and that *ye put on the new Man, which after God is CREATED in Righteouſneſs and true Holineſs.*—— Theſe Things abſolutely fix the Meaning of that in 2 Cor. v. 17. *If any Man be in Chriſt, he is a new Creature: Old Things are paſſed away; behold, all Things are become New.*

On the whole, the following Reflections may be made:

1. That it is a Truth of the utmoſt Certainty, with Reſpect to *every* Man, born of the Race of *Adam,* by ordinary Generation, that *unleſs he be born again, he cannot ſee the Kingdom of God.* This is true, not only of the Heathen, but of them that are born of the profeſſing People of God, as *Nicodemus,* and the *Jews,* and every Man *born of the Fleſh.* This is moſt manifeſt by Chriſt's Diſcourſe, in *Joh.* iii. 3. ——11. So 'tis plain by 2 Cor. v. 17. That *every Man who is in Chriſt, is a new Creature.*

2. It appears from this, together with what has been proved above, that it is moſt certain with Reſpect to *every* one of the human Race, that he can never have any Intereſt in Chriſt, or ſee the Kingdom of God, unleſs he be the Subject of that Change in the Temper and Diſpoſition of his Heart, which is made in *Repentance,* and *Converſion, Circumciſion of Heart, ſpiritual Baptiſm, dying to Sin and riſing to a new and holy Life*;—and unleſs he has the *old Heart taken away,* and *a new Heart and Spirit given,* and *puts off the old Man,* and *puts on the new Man,* and *old Things are paſt away and all Things made new.*

3. From

3. From what is plainly implied in theſe Things, and from what the Scripture moſt clearly teaches of the Nature of them, 'tis certain, that *every* Man is *born* into the World in a State of *moral Pollution*. For SPIRITUAL BAPTISM is a Cleanſing from mortal Filthineſs. *Ezek.* xxxvi. 25. compared with *Acts* ii. 16. and *Joh.* iii. 25.——So the Waſhing of Regeneration or the NEW-BIRTH, is a Change from a State of Wickedneſs. *Tit.* iii. 3, 4, 5.—Men are ſpoken of as purified in their Regeneration, 1 *Pet.* i. 22, 23. See alſo 1 *Joh.* ii. 29. and iii. 1, 5.——And it appears, that every Man in his firſt or natural State is a *Sinner:* for otherwiſe they would then need no REPENTANCE, no CONVERSION, no Turning from Sin, to God.—— And it appears, that every Man in his original State has a *Heart of Stone*; for thus the Scripture calls that *old Heart*, which is taken away, when a NEW HEART and NEW SPIRIT is given. *Ezek.* xi. 19. and xxxvi. 26.——And it appears, that Man's Nature, as in his native State, is *corrupt according to the deceitful Luſts*, and of its own Motion exerts itſelf in Nothing but *wicked Deeds*. For thus the Scripture characteriſes the OLD MAN, which is put off, when Men are renewed in the Spirit of their Minds, and put on the NEW MAN. *Eph.* iv. 22, 23, 24. *Col.* iii. 8, 9, 10.——In a Word, it appears, that Man's Nature, as in his native State, is a *Body of Sin*, which muſt *be deſtroyed*, muſt *die*, *be buried*, and *never riſe more*. For thus the OLD MAN is repreſented, which is *crucified*, when Men are the Subjects of a ſpiritual RESURRECTION. *Rom.* vi. 4, 5, 6.——Such a Nature, ſuch a Body of Sin as this, is put off in the ſpiritual RENOVATION, wherein we put on the NEW MAN, and are the Subjects of the ſpiritual CIRCUMCISION. *Eph.* iv. 21, 22, 23.

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It muſt now be left with the Reader to judge for himſelf, whether what the Scripture teaches of the APPLICATION of Chriſt's Redemption, and the *Change* of State and Nature neceſſary to true and final Happineſs, don't afford clear and abundant Evidence to the Truth of the Doctrine of *Original Sin.*

PART IV.

Containing Anſwers to OBJECTIONS.

CHAP. I.

Concerning that OBJECTION, That to ſuppoſe *Men's being* BORN IN SIN, *without their Choice, or any previous Act of their own,* is to ſuppoſe what is *inconſiſtent with the Nature of* SIN.

SOme of the Objections, made againſt the Doctrine of original Sin, which have Reference to particular Arguments uſed in Defence of it, have been already conſidered in the handling of thoſe Arguments. What I ſhall therefore now conſider, are ſuch Objections as I have not yet had Occaſion to take any ſpecial Notice of.

There is no Argument Dr. *T.* inſiſts more upon, than that which is taken from the *Arminian* and *Pelagian* Notion of Freedom of Will, conſiſting in the Will's *Self-determination,* as neceſſary to the Being of moral Good or Evil. He often urges, that if we come into the World infected with ſinful and depraved Diſpoſitions, then *Sin* muſt be *natural* to us; and if natural, then *neceſſary*; and if neceſſary, then *no* Sin, nor any Thing we are blameable for, or that

that can in any Reſpect be our Fault, being what we can't help: and he urges, that Sin muſt proceed from our own *Choice*, &c.*

Here I would obſerve in general, that the foremention'd Notion of Freedom of Will, as eſſential to moral Agency, and neceſſary to the very Exiſtence of Virtue and Sin, ſeems to be a grand favourite Point with *Pelagians*, and *Arminians*, and all Divines of ſuch Characters, in their Controverſies with the Orthodox. There is no one Thing more fundamental in their Schemes of Religion: On the Determination of this one leading Point depends the Iſſue of almoſt all Controverſies we have with ſuch Divines. Nevertheleſs, it ſeems a *needleſs* Taſk for me particularly to conſider that Matter in this Place; having already largely diſcuſs'd it, with all the main Grounds of this Notion, and the Arguments uſed to defend it, in a late Book on this Subject, to which I aſk Leave to refer the Reader.——'Tis very neceſſary, that the modern prevailing Doctrine concerning this Point, ſhould be well underſtood, and therefore thoroughly conſidered and examined: For without it there is no Hope of putting an End to the Controverſy about original Sin, and innumerable other Controverſies that ſubſiſt, about many of the main Points of Religion. I ſtand ready to confeſs to the foremention'd modern Divines, if they can maintain their peculiar Notion of *Freedom*, conſiſting in the *ſelf-determining Power of the Will*, as neceſſary to *moral Agency*, and can thoroughly eſtabliſh it in Oppoſition to the Arguments lying againſt it, then they have an impregnable Caſtle, to which they may repair, and remain invincible, in all the Con-

* P. 125, 128, 129, 130, 186, 187, 188, 190, 200, 245, 246, 253, 258, 339, 340, 437, and other Places.

troverſies they have with the reformed Divines, concerning *original Sin*, the *Sovereignty* of Grace, *Election*, *Redemption*, *Converſion*, the *efficacious Operation* of the Holy Spirit, the Nature of ſaving *Faith*, *Perſeverance* of the Saints, and other Principles of the like Kind.——However, at the ſame Time I think this ſame Thing will be as ſtrong a Fortreſs for the *Deiſts*, in common with them; as the great Doctrines, ſubverted by their Notion of *Freedom*, are ſo plainly and abundantly taught in the Scripture. But I am under no Apprehenſions of any Danger, the Cauſe of Chriſtianity or the Religion of the Reformed is in, from any Poſſibility of *that Notion's* being ever eſtabliſhed, or of it's being ever evinced, that there is not proper, perfect and manifold *Demonſtration* lying againſt it. But as I ſaid, it would be needleſs for me to enter into a particular Diſquiſition of this Point here; from which I ſhall eaſily be excuſed by any Reader who is willing to give himſelf the Trouble of conſulting what I have already written: and as to others, probably they will ſcarce be at the Pains of reading the preſent Diſcourſe; or at leaſt would not, if it ſhould be enlarged by a full Conſideration of that Controverſy.

I ſhall at this Time therefore only take Notice of ſome groſs *Inconſiſtencies*, that Dr. *T.* has been guilty of, in his handling this Objection againſt the Doctrine of original Sin.

In Places which have been cited, he ſays, That *Sin muſt proceed from our own Choice:* and that *if it does not, it being neceſſary to us, it cannot be Sin, it can't be our Fault, or what we are to blame for: And therefore all our Sin muſt be chargeable on our Choice*, which is the *Cauſe* of Sin: For he ſays, *The Cauſe of every Effect is alone chargeable with the Effect it produceth, and which proceedeth from it.**—Now here are

* P. 120.

are implied ſeveral groſs Contradictions. He greatly inſiſts, that Nothing can be *ſinful*, or have the Nature of Sin, but what proceeds from our *Choice*. Nevertheleſs, he ſays, Not the *Effect*, but the *Cauſe* alone is chargeable with *Blame*. Therefore the *Choice*, which is the *Cauſe*, this *alone* is blameable, or has the Nature of Sin; and not the *Effect* of that Choice. Thus Nothing can be ſinful, but the Effect of Choice; and yet the Effect of Choice never can be ſinful, but only the *Cauſe*, which alone is chargeable with all the Blame.

Again, The *Choice*, which chuſes and produces Sin, or from which Sin proceeds is *itſelf* ſinful. Not only is this implied in his ſaying, "The *Cauſe* alone is chargeable with all the *Blame*;" but he expreſly ſpeaks of the Choice as *faulty*;* and calls that Choice *wicked*, from which Depravity and *Corruption proceeds*.† Now, if the *Choice* itſelf be *Sin*, and there be no Sin but what proceeds from a ſinful Choice, then the ſinful Choice muſt proceed from another *antecedent* Choice; It muſt be choſen by a foregoing Act of Will, determining itſelf to that ſinful Choice, that ſo it may have that which he ſpeaks of as abſolutely eſſential to the Nature of *Sin*, namely, *That it proceed from our Choice*, and don't happen to us neceſſarily.—But if the ſinful Choice itſelf proceeds from a foregoing Choice, then alſo that foregoing Choice muſt be ſinful; it being the *Cauſe of Sin*, and ſo alone chargeable with the *Blame*. Yet if that foregoing Choice be ſinful, then, neither muſt *that* happen to us neceſſarily, but muſt likewiſe proceed from Choice, another Act of Choice preceding that: For we muſt remember, that "No "thing is ſinful, but what proceeds from our *Choice*." And then, for the ſame Reaſon, even this prior

* P. 190. † P. 200. See alſo P. 216.

Choice, laſt mentioned, muſt alſo be ſinful, being chargeable with all the Blame of that conſequent evil Choice, which was its Effect. And ſo we muſt go back till we come to the very *firſt* Volition, the prime or original Act of Choice, in the whole Chain. And *this*, to be ſure, muſt be a *ſinful* Choice, becauſe this is the *Origin* or primitive *Cauſe* of all the Train of Evils which follow; and according to our Author, muſt therefore be "alone chargeable with all the Blame." And yet ſo it is, according to him, *this* "cannot be ſinful," becauſe it don't "proceed from our own Choice," or any foregoing Act of our Will; it being, by the Suppoſition, the very *firſt* Act of Will in the Caſe. And therefore it muſt be *neceſſary*, as to us, having no Choice of ours to be the Cauſe of it.

In Page 232, he ſays, "*Adam*'s Sin was from "his own *diſobedient Will*; and ſo muſt every "Man's Sin, and all the Sin in the World, as well "as his."——By this, it ſeems, he muſt have a "diſobedient Will" *before* he ſins; for the Cauſe muſt be before the Effect: and yet that diſobedient Will itſelf is *ſinful*; otherwiſe it could not be called *diſobedient*. But the Queſtion is, How do Men come by the *diſobedient Will*, this Cauſe of all the Sin in the World? It muſt not come *neceſſarily*, without Men's Choice: for if ſo, 'tis *not* Sin, nor is there any *Diſobedience* in it. Therefore that diſobedient Will muſt alſo come from a *diſobedient Will*; and ſo on, *in infinitum*. Otherwiſe, it muſt be ſuppoſed, that there is ſome *Sin* in the World, which don't come from a *diſobedient Will*; contrary to our Author's dogmatical Aſſertions.

In P. 442. He ſays, "Adam *could not ſin without a ſinful Inclination.*"——Here he calls that Inclination it ſelf *ſinful*, which is the Principle from whence ſinful Acts proceed; as elſewhere he ſpeaks

of

of the *diſobedient Will*, from whence all Sin comes: And he allows,* that "the *Law* reaches to all the "*latent Principles* of Sin;" meaning plainly, that it *forbids*, and *threatens Puniſhment* for thoſe latent Principles. Now theſe latent Principles of Sin, theſe ſinful Inclinations, without which, according to our Author, there can be no ſinful Act, can't all proceed from a *ſinful Choice*; becauſe that would imply great Contradiction. For, by the Suppoſition, they are the Principles from whence a ſinful Choice comes, and whence all ſinful Acts of Will proceed; and there can be no ſinful Act without them. So that the *firſt* latent Principles, and Inclinations, from whence all ſinful Acts proceed, are *ſinful*; and yet they are *not* ſinful, becauſe they don't proceed from a *wicked Choice*, without which, according to him, "Nothing can be ſinful."

Dr. *T.* ſpeaking of that Propoſition of the *Aſſembly of Divines*, wherein they aſſert, that *Man is by Nature utterly corrupt*, *&c.*† thinks himſelf well warranted by the ſuppoſed great Evidence of theſe his contradictory Notions, to ſay, "Therefore Sin "is not natural to us; and therefore I ſhall not "ſcruple to ſay, this Propoſition in the *Aſſembly of* "*Divines* is FALSE."——But it may be worthy to be conſidered whether it would not have greatly become him, before he had cloathed himſelf with ſo much Aſſurance, and proceeded, on the Foundation of theſe his Notions, ſo magiſterially to charge the *Aſſembly*'s Propoſition with *Falſhood*, to have taken Care, that his own Propoſitions, which he has ſet in Oppoſition to them, ſhould be a little more *conſiſtent*; that he might not have contradicted *himſelf*, while contradicting them; leſt ſome imparti-

* Contents of Rom. Chap. vii. in Notes on the Epiſtle.
† P. 125.

al Judges, obſerving his Inconſiſtence, ſhould think they had Warrant to declare with equal Aſſurance, that " They ſhall not ſcruple to ſay, Dr. *T—r*'s " Doctrine is FALSE."

CHAP. II.

Concerning that *Objection* againſt the Doctrine of native Corruption, That to ſuppoſe Men *receive their firſt Exiſtence in* Sin, *is to make Him who is the Author of their Being, the* Author of *their* Depravity.

ONE Argument againſt Men's being ſuppoſed to be born with ſinful Depravity, which Dr. *T.* greatly inſiſts upon, is, " That this does in Effect charge him who is *the Author of our Nature, who formed us in the Womb*, with being *the Author of a ſinful Corruption of Nature*; and that it is *highly injurious* to the God of our Nature, *whoſe Hands have formed and faſhioned us*, to believe *our Nature* to be *originally corrupted*, and *that in the* worſt *Senſe of Corruption.*"*

With Reſpect to this, I would obſerve in the firſt Place, that this Writer, in his handling this grand Objection, ſuppoſes ſomething to *belong* to the Doctrine objected againſt, as maintained by the Divines whom he is oppoſing, which does *not* belong to it, nor does follow from it: As particularly, he ſuppoſes the Doctrine of original Sin to imply, that Nature muſt be corrupted by ſome *poſitive Influence*; " ſome- " thing, by ſome Means or other, *infuſed* into the " human Nature; ſome *Quality* or other, not from " the *Choice* of our Minds, but like a *Taint, Tinc-* " *ture,*

* P. 137, 187, 188, 189, 256, 258, 260, 419, 424, and other Places.

" *ture*, or *Infection*, altering the natural Conſtituti-
" on, Faculties and Diſpoſitions of our Souls.*
" That Sin and evil Diſpoſitions are *IMPLANTED*
" in the Fœtus in the Womb."†——Whereas truly our Doctrine neither implies nor infers any ſuch Thing. In order to account for a ſinful Corruption of Nature, yea, a total native Depravity of the Heart of Man, there is not the leaſt Need of ſuppoſing any evil Quality, *infuſed*, *implanted*, or *wrought* into the Nature of Man, by any *poſitive* Cauſe, or Influence whatſoever, either from God, or the Creature; or of ſuppoſing, that Man is conceived and born with a *Fountain of Evil* in his Heart, ſuch as is any Thing properly *poſitive*. I think, a little Attention to the Nature of Things will be ſufficient to ſatisfy any impartial conſiderate Inquirer, that the Abſence of poſitive good Principles, and ſo the With-holding of a ſpecial divine Influence to impart and maintain thoſe good Principles, leaving the common natural Principles of Self-love, natural Appetite, *&c.* (which were in Man in Innocence) leaving theſe, I ſay, to themſelves, without the Government of ſuperior divine Principles, will certainly be followed with the Corruption, yea, the total Corruption of the Heart, without Occaſion for any poſitive Influence at all: And, that it was thus indeed that Corruption of Nature came on *Adam*, immediately on his Fall, and comes on all his Poſterity, as ſinning in him and falling with him.

The Caſe with Man was plainly this: When God made Man at firſt, he implanted in him two Kinds of Principles. There was an *inferior* Kind, which may be called NATURAL, being the Principles of meer human Nature; ſuch as Self-love, with

* P. 187. † P. 146, 424, 425, and the like in many other Places.

thoſe natural Appetites and Paſſions, which belong to the *Nature of Man*, in which his Love to his own Liberty, Honour and Pleaſure, were exerciſed: Theſe, when alone, and left to themſelves, are what the Scriptures ſometimes call FLESH. Beſides theſe, there were *ſuperior* Principles, that were ſpiritual, holy and divine, ſummarily comprehended in divine Love; wherein conſiſted the ſpiritual Image of God, and Man's Righteouſneſs and true Holineſs; which are called in Scripture the *Divine Nature*. Theſe Principles may, in ſome Senſe, be called SUPERNATURAL,* being (however concreated or connate, yet) ſuch as are *above* thoſe Principles that are eſſentially implied in, or neceſſarily reſulting from, and inſeparably connected with *meer human Nature*; and being ſuch as immediately depend on Man's

* To prevent all Cavils, the Reader is deſired particularly to obſerve, in what Senſe I here uſe the Words, *Natural* and *Supernatural*:---- Not as Epithets of Diſtinction between that which is Concreated or Connate, and that which is extraordinarily introduced afterwards, beſides the firſt State of Things, or the Order eſtabliſhed originally, beginning when Man's Nature began;--but as diſtinguiſhing between what belongs *to*, or flows *from*, that Nature which Man has, meerly *as* Man, and thoſe Things which are *above* this,--by which one is denominated, not only a *Man*, but a truly *virtuous*, *holy*, and *ſpiritual* Man; which, tho' they began, in *Adam*, as ſoon as Humanity began, and are neceſſary to the Perfection and Well-being of the human Nature, yet are not eſſential to the Conſtitution of it, or neceſſary to its Being: inaſmuch as one may have every Thing needful to his being *Man*, excluſively of them.----If in thus uſing the Words, *Natural* and *Supernatural*, I uſe them in an uncommon Senſe, 'tis not from any Affectation of Singularity, but for Want of other Terms, more aptly to expreſs my Meaning.

Man's Union and Communion with God, or Divine Communications and Influences of God's Spirit: Which tho' withdrawn, and Man's Nature forſaken of theſe Principles, human Nature would be human Nature ſtill; Man's Nature, as ſuch, being intire without theſe Divine *Principles*; which the Scripture ſometimes calls SPIRIT, in Contradiſtinction to *Fleſh*. Theſe ſuperior Principles were given to poſſeſs the Throne, and maintain an abſolute Dominion in the Heart: the other, to be wholly ſubordinate and ſubſervient. And while Things continued thus, all Things were in excellent Order, Peace and beautiful Harmony, and in their proper and perfect State. Theſe divine Principles thus reigning, were the Dignity, Life, Happineſs, and Glory of Man's Nature.——When Man ſinn'd, and broke God's Covenant, and fell under his Curſe, theſe ſuperior Principles left his Heart: For indeed God then left him; that Communion with God, on which theſe Principles depended, intirely ceaſed; the Holy Spirit, that divine Inhabitant, forſook the Houſe. Becauſe it would have been utterly improper in itſelf, and inconſiſtent with the Covenant and Conſtitution God had eſtabliſhed, that God ſhould ſtill maintain Communion with Man, and continue, by his friendly, gracious vital Influences, to dwell with him and in him, after he was become a Rebel, and had incurr'd God's Wrath and Curſe. Therefore immediately the ſuperior divine Principles wholly ceaſed; ſo Light ceaſes in a Room, when the Candle is withdrawn: and thus Man was left in a State of Darkneſs, woful Corruption and Ruin; Nothing but *Fleſh* without *Spirit*. The inferior Principles of Self-love and natural Appetite, which were given only to ſerve, being alone, and left to themſelves, *of Courſe* became reigning Principles; having no ſuperior Principles to regulate or

controul them, they became abſolute Maſters of the Heart. The immediate Conſequence of which was a *fatal Cataſtrophe*, a turning of all Things upſide down, and the Succeſſion of a State of the moſt odious and dreadful Confuſion. Man did immediately ſet up *himſelf*, and the Objects of his private Affections and Appetites, as ſupream; and ſo they took the Place of GOD.—Theſe inferior Principles are like *Fire* in an Houſe; which, we ſay, is a good Servant, but a bad Maſter; very uſeful while kept in its Place, but if left to take Poſſeſſion of the whole Houſe, ſoon brings all to Deſtruction. Man's Love to his own Honour, ſeparate Intereſt, and private Pleaſure, which before was wholly ſubordinate unto Love to God and Regard to his Authority and Glory, now diſpoſe and impel Man to purſue thoſe Objects, without Regard to God's Honour, or Law; becauſe there is no true Regard to theſe divine Things left in him. In Conſequence of which, he ſeeks thoſe Objects as much when againſt God's Honour and Law, as when agreable to them. And God ſtill continuing ſtrictly to require ſupream Regard to himſelf, and forbidding all Gratifications of theſe inferior Paſſions, but only in perfect Subordination to the Ends, and Agreeableneſs to the Rules and Limits, which his Holineſs, Honour and Law preſcribe, hence immediately ariſes *Enmity* in the Heart, now wholly under the Power of Self-love; and Nothing but *War* enſues, in a conſtant Courſe, againſt God. As, when a Subject has once renounced his lawful Sovereign, and ſet up a Pretender in his Stead, a State of Enmity and War againſt his rightful King neceſſarily enſues.—It were eaſy to ſhew, how every Luſt and depraved Diſpoſition of Man's Heart would naturally ariſe from this *privative* Original, if here were Room for it. Thus 'tis eaſy to give an Account, how total Corruption of

of Heart ſhould follow on Man's eating the forbidden Fruit, tho' that was but one Act of Sin, *without God's putting* any Evil into his Heart, or *implanting* any bad Principle, or *infuſing* any corrupt Taint, and ſo becoming the *Author* of Depravity. Only God's *Withdrawing*, as it was highly proper and neceſſary that he ſhould, from Rebel-Man, being as it were driven away by his abominable Wickedneſs, and Man's *natural* Principles being *left to themſelves*, this is ſufficient to account for his becoming intirely corrupt, and bent on ſinning againſt God.

And as *Adam*'s Nature became corrupt, without God's implanting or infuſing any evil Thing into his Nature; ſo does the Nature of his *Poſterity*. God dealing with *Adam* as the Head of his Poſterity (as has been ſhewn) and treating them as One, he deals with his Poſterity as having *all ſinned in him*. And therefore, as God withdrew ſpiritual Communion and his vital gracious Influence from the common Head, ſo he with-holds the ſame from all the Members, as they come into Exiſtence; whereby they come into the World meer *Fleſh*, and entirely under the Government of natural and inferior Principles; and ſo become wholly corrupt, as *Adam* did.

Now, for God ſo far to have the Diſpoſal of this Affair, as to *with-hold* thoſe Influences, without which *Nature* will be *corrupt*, is not to be the *Author of Sin*.——But, concerning this, I muſt refer the Reader to what I have ſaid of it in my Diſcourſe on the *Freedom of the Will*.* Tho', beſides what I have there ſaid, I may here obſerve; That if for God ſo far to order and diſpoſe the Being of Sin, as to *permit* it, by with-holding the gracious Influences

* Part iv. Sect. 9. P. 252, &c.

fluences neceſſary to prevent it, is for him to be the Author of Sin, then ſome Things which Dr. *T.* himſelf lays down, will equally be attended with this very Conſequence. For, from Time to Time, he ſpeaks of God's giving Men up to the vileſt Luſts and Affections, by permitting, or leaving them.* Now, if the *Continuance of Sin*, and its Increaſe and Prevalence, may be in Conſequence of God's Diſpoſal, by with-holding his Grace, that is needful, under ſuch Circumſtances, to prevent it, without God's being the Author of that *Continuance* and Prevalence of Sin; then, by Parity of Reaſon, may the *Being of Sin*, in the Race of *Adam*, be in Conſequence of God's Diſpoſal, by with-holding his Grace, needful to prevent it, without his being the Author of that *Being of Sin.*

If here it ſhould be ſaid, that God is not the Author of Sin, in giving Men up to Sin, who have already made themſelves ſinful, becauſe when Men have once made themſelves ſinful, their continuing ſo, and Sin's prevailing in them, and becoming more and more habitual, will follow *in a Courſe of Nature*:——I anſwer, Let that be remember'd, which this Writer ſo greatly urges, in Oppoſition to them that ſuppoſe original Corruption comes in a Courſe of Nature, *viz. That the Courſe of Nature is Nothing without God.* He utterly rejects the Notion of the "*Courſe of Nature's* being a proper Active "Cauſe, which will work, and go on by itſelf, *with-* "*out God*, if he lets or permits it." But affirms, "That the Courſe of Nature, ſeparate from the A- "gency of God, is *no Cauſe*, or *Nothing*; and that "the Courſe of Nature ſhould continue itſelf, or "go on to operate by itſelf, any more than at firſt "produce

* Key §. 356. and Par. on Rom. i. 24, 26.

" produce itſelf, is *abſolutely impoſſible.*"* Theſe ſtrong Expreſſions are his. Therefore, to explain the Continuance of the Habits of Sin in the ſame Perſon, when once introduced, yea, to explain the very Being of any ſuch Habits, in Conſequence of repeated Acts, our Author muſt have Recourſe to thoſe ſame Principles, which he rejects as abſurd to the utmoſt Degree, when alledged to explain the Corruption of Nature in the Poſterity of *Adam.* For, that Habits, either good or bad, ſhould *continue* after being once eſtabliſhed, or that Habits ſhould be ſettled and have Exiſtence, in Conſequence of repeated Acts, can be owing only to *a Courſe of Nature*, and thoſe *Laws of Nature* which God has eſtabliſhed.

That the Poſterity of *Adam* ſhould be born without Holineſs, and ſo with a depraved Nature, comes to paſs as much by the *eſtabliſhed Courſe of Nature*, as the Continuance of a corrupt Diſpoſition in a particular Perſon, after he once has it; or as much as *Adam*'s continuing unholy and corrupt, after he had once loſt his Holineſs. For *Adam*'s Poſterity are from Him, and as it were in him, and belonging to him, according to an *eſtabliſhed Courſe of Nature*, as much as the Branches of a Tree are, according to a *Courſe of Nature*, from the Tree, in the Tree, and belonging to the Tree; or (to make uſe of the Compariſon which Dr. *T.* himſelf chuſes and makes Uſe of from Time to Time, as proper to illuſtrate the Matter †) *juſt as the Acorn is derived from the Oak.* And I think, the Acorn is as much derived from the Oak, according to the *Courſe of Nature*, as the Buds and Branches. 'Tis true, that God, by his own almighty Power, creates the *Soul* of the Infant; and 'tis

* P. 410. See alſo with what Vehemence this is urged in P. 413.

† P. 146, 187.

'tis alſo true, as Dr. *T.* often inſiſts, that God, by his immediate Power, forms and faſhions the *Body* of the Infant in the Womb; yet he does both according to that *Courſe of Nature*, which he has been pleaſed to eſtabliſh. The Courſe of Nature is demonſtrated, by late Improvements in Philoſophy, to be indeed what our Author himſelf ſays it is, *viz.* Nothing but the eſtabliſhed Order of the Agency and Operation of the Author of Nature. And tho' there be the immediate Agency of God in bringing the Soul into Exiſtence in Generation, yet 'tis done according to the Method and Order eſtabliſhed by the Author of Nature, as much as his producing the Bud, or the Acorn of the Oak; and as much as his continuing a particular Perſon in Being, after he once has Exiſtence. God's immediate Agency in bringing the Soul of a Child into Being, is as much according to an *eſtabliſhed Order*, as his immediate Agency in any of the Works of Nature whatſoever. 'Tis agreeable to the eſtabliſhed Order of Nature, that the good Qualities wanting in the *Tree*, ſhould alſo be wanting in the *Branches* and *Fruit*. 'Tis agreeable to the Order of Nature, that when a particular Perſon is without good moral Qualities in his Heart, he ſhould continue without them, 'till ſome new Cauſe or Efficiency produces them: And 'tis as much agreeable to an eſtabliſhed Courſe and Order of Nature, that ſince *Adam*, the Head of the Race of Mankind, the Root of that great Tree with many Branches ſpringing from it, was deprived of original Righteouſneſs, the Branches ſhould come forth without it. Or, if any diſlike the Word, *Nature*, as uſed in this laſt Caſe, and inſtead of it chuſe to call it a *Conſtitution*, or *eſtabliſhed Order* of ſucceſſive Events, the Alteration of the Name won't in the leaſt alter the State of the preſent Argument. Where the Name, *Nature*, is allowed without Diſpute, no

no more is meant than an eſtabliſhed Method and Order of Events, ſettled and limited by divine Wiſdom.

If any ſhould object to this, That if the Want of original Righteouſneſs be thus according to an eſtabliſhed Courſe of *Nature*, then why are not Principles of Holineſs, when reſtored by divine *Grace*, alſo communicated to *Poſterity?* I anſwer, The divine Laws and Eſtabliſhments of the Author of *Nature* are preciſely ſettled by him, as he pleaſeth, and limited by his Wiſdom. —— *Grace* is introduced among the Race of Mankind by a *new Eſtabliſhment*; not on the Foot of the original Eſtabliſhment of God, as the Head of the natural World, and Author of the firſt Creation; but by a Conſtitution of a vaſtly higher Kind; wherein *Chriſt* is made the *Root* of the Tree, whoſe Branches are his ſpiritual *Seed*, and He is the *Head* of the *new Creation*; of which I need not ſtand now to ſpeak particularly.

But here I deſire it may be noted, that I don't ſuppoſe, the natural Depravity of the Poſterity of *Adam* is owing to the Courſe of Nature only; 'tis alſo owing to the juſt *Judgment* of God. But yet I think, it is as truly, and in the ſame Manner, owing to the Courſe of *Nature*, that *Adam*'s Poſterity come into the World without original Righteouſneſs, as that *Adam* continued without it, after he had once loſt it.—— That *Adam* continued deſtitute of Holineſs, when he had loſt it, and would always have ſo continued, had it not been reſtored by a Redeemer, was not only a *natural* Conſequence, according to the Courſe of Things eſtabliſhed by God, as the Author of Nature; but it was alſo a *penal* Conſequence, or a Puniſhment of his Sin. God, in righteous *Judgment*, continued to abſent himſelf from *Adam*, after he became a Rebel; and withheld from him now thoſe Influences of the holy

ly Spirit, which he before had. And juſt thus, I ſuppoſe it to be with every natural Branch of Mankind: all are looked upon as *ſinning* in and with their common Root; and God righteouſly with-holds ſpecial Influences and ſpiritual Communications from all, for this Sin.——But of the Manner and Order of theſe Things, more may be ſaid in the next Chapter.

On the whole, this grand Objection againſt the Doctrine of Men's being born corrupt, That it makes Him who *gives us our Being*, to be the Cauſe of the *Being of Corruption*, can have no more Force in it, than a like Argument has to prove, that if Men by a Courſe of Nature *continue* wicked, or remain without Goodneſs, after they have by vicious Acts contracted vicious Habits, and ſo made themſelves wicked, it makes Him who is *the Cauſe of their* Continuance *in Being*, and *the Cauſe of the* Continuance *of the Courſe of Nature*, to be *the Cauſe of their* continued *Wickedneſs*. Dr. *T.* ſays, * "God "would not *make* any Thing that is *hateful* to him; "becauſe, by the very Terms, He would *hate to* "*make* ſuch a Thing." But if this be good arguing in the Caſe to which it is applied, may I not as well ſay, *God would not* continue *a Thing in Being that is* hateful *to him*; *becauſe, by the very Terms, he would* hate to continue *ſuch a Thing in Being?* I think, the very Terms do as much (and no more) infer one of theſe Propoſitions, as the other.—— In like Manner, the reſt that he ſays on that Head, may be ſhewn to be unreaſonable, by only ſubſtituting the Word, *continue*, in the Place of, *make* and *propagate*. I may fairly imitate his Way of Reaſoning, thus: "To ſay, God *continues* us according to "his own original Decree, or Law of *Continuation*, "which

* P. 412.

" which obliges him to *continue* us in a Manner he " abhors, is really to make bad worſe : for it is ſup- " poſing him to be defective in Wiſdom, or by his " own Decree or Law to lay ſuch a Conſtraint up- " on his own Actions, that he cannot do what he " would; but is continually doing what he would " not, what he hates to do, and what he condemns " in *us*; viz. *continuing* us ſinful, when he con- " demns us for *continuing* ourſelves ſinful."——If the Reaſoning be *weak* in the one Caſe, it's no leſs ſo in the other.

If any ſhall ſtill inſiſt, That there is a *Difference*, between God's ſo diſpoſing Things as that Depravity of Heart ſhall be *continued*, according to the ſettled Courſe of Nature, in the ſame Perſon, who has by his own Fault introduced it,—and his ſo diſpoſing as that Men, according to a Courſe of Nature, ſhould be *born* with Depravity, in Conſequence of *Adam*'s introducing Sin, by his Act, which we had no Concern in, and cannot be juſtly charged with : On this I would obſerve, that it is quite going off the Objection, which we have been upon, from God's Agency, and flying to another. It is then no longer inſiſted on, that *ſimply* for him, from whoſe Agency the Courſe of Nature and our Exiſtence derive, ſo to diſpoſe Things, as that we ſhould have Exiſtence in a corrupt State, is for him to be the Author of Sin : But the Plea now advanced is, That it is not proper and juſt for ſuch an Agent ſo to diſpoſe *in this Caſe*, and only in Conſequence of *Adam*'s Sin ; it not being juſt to charge *Adam*'s Sin to his Poſterity. And this Matter ſhall be particularly conſidered, in Anſwer to the next Objection ; to which I now proceed.

CHAP.

CHAP. III.

That great Objection *againſt the* Imputation *of* Adam's *Sin to his Poſterity, conſidered,* That ſuch Imputation is *unjuſt* and *unreaſonable,* inaſmuch as *Adam* and his Poſterity are not one and the ſame. *With a brief Reflection ſubjoined, on what ſome have ſuppoſed,* of God's imputing the Guilt, of *Adam*'s Sin to his Poſterity, but in an infinitely *leſs* Degree, than to *Adam* himſelf.

THat we may proceed with the greater Clearneſs in conſidering the main Objections againſt ſuppoſing the Guilt of *Adam*'s Sin to be imputed to his Poſterity, I would premiſe ſome Obſervations with a View to the right *Stating* of the Doctrine of the Imputation of *Adam*'s firſt Sin; and then ſhew the *Reaſonableneſs* of this Doctrine, in Oppoſition to the great Clamour raiſed againſt it on this Head.

I think, it would go far towards directing us to the more clear and diſtinct conceiving and right ſtating of this Affair, if we ſteadily bear this in Mind; That God, in each Step of his Proceeding with *Adam,* in Relation to the Covenant or Conſtitution eſtabliſhed with him, look'd on his Poſterity as being *One with him.* (The Propriety of his looking upon them ſo, I ſhall ſpeak to afterwards) And tho' he dealt more immediately with *Adam,* yet it was as the *Head* of the whole Body, and the *Root* of the whole Tree; and in his Proceedings with him, he dealt with all the Branches, as if they had been then exiſting in their Root.

From which it will follow, that both Guilt, or Expoſedneſs to Puniſhment, and alſo Depravity of Heart, came upon *Adam*'s Poſterity juſt as they came upon

upon him, as much as if he and they had all co-exiſted, like a Tree with many Branches; allowing only for the Difference neceſſarily reſulting from the Place *Adam* ſtood in, as Head or Root of the whole, and being firſt and moſt immediately dealt with, and moſt immediately acting and ſuffering. Otherwiſe, it is as if, in every Step of Proceeding, every Alteration in the Root had been attended, at the ſame Inſtant, with the ſame Steps and Alterations throughout the whole Tree, in each individual Branch. I think, this will naturally follow on the Suppoſition of there being a conſtituted *Oneneſs* or *Identity* of *Adam* and his Poſterity in this Affair.

Therefore I am humbly of Opinion, that if any have ſuppoſed the Children of *Adam* to come into the World with a *double Guilt*, one the Guilt of *Adam*'s Sin, another the Guilt ariſing from their having a corrupt Heart, they have not ſo well conceived of the Matter. The *Guilt* a Man has upon his Soul at his firſt Exiſtence, is one and ſimple; *viz.* the Guilt of the original Apoſtacy, the Guilt of the Sin by which the Species firſt rebelled againſt God. This, and the Guilt ariſing from the firſt Corruption or depraved Diſpoſition of the Heart, are not to be look'd upon as *two* Things, *diſtinctly* imputed and charged upon Men in the Sight of God. Indeed the Guilt, that ariſes from the Corruption of the Heart, as it remains a confirmed Principle, and appears in its conſequent Operations, is a *diſtinct* and *additional* Guilt: but the Guilt ariſing from the firſt exiſting of a depraved Diſpoſition in *Adam*'s Poſterity, I apprehend, is *not* diſtinct from their Guilt of *Adam*'s firſt Sin. For ſo it was not in *Adam* himſelf. The firſt evil Diſpoſition or Inclination of the Heart of *Adam* to Sin, was not properly diſtinct from his firſt Act of Sin, but was included in it.

it. The external Act he committed was no otherwise his, than as his Heart was in it, or as that Action proceeded from the wicked Inclination of his Heart. Nor was the Guilt he had, *double*, as for two distinct Sins: One, the Wickedness of his Heart and Will in that Affair; another, the Wickedness of the external Act, caused by his Heart. His Guilt was all truly from the Act of his inward Man; exclusive of which the Motions of his Body were no more than the Motions of any lifeless Instrument. His Sin consisted in Wickedness of Heart, fully sufficient *for*, and intirely amounting *to*, all that appeared in the Act he committed.

The depraved Disposition of *Adam*'s Heart is to be considered two Ways. (1.) As the first rising of an evil Inclination in his Heart, exerted in his first Act of Sin, and the Ground of the compleat Transgression. (2.) An evil Disposition of Heart continuing afterwards, as a confirmed Principle, that came by God's forsaking him; which was a *Punishment* of his first Transgression. This confirmed Corruption, by its remaining and continued Operation, brought additional Guilt on his Soul.

And in like Manner, Depravity of Heart is to be considered two Ways in *Adam*'s Posterity. The *first Existing* of a corrupt Disposition in their Hearts is not to be look'd upon as Sin belonging to them, *distinct* from their Participation of *Adam*'s first Sin: it is as it were the *extended Pollution* of that Sin, through the whole Tree, by Virtue of the constituted *Union* of the Branches with the Root; or the *Inherence* of the Sin of that Head of the Species in the Members, in the Consent and Concurrence of the Hearts of the Members with the Head in that first Act. (Which may be, without God's being the Author of Sin: about which I have spoken in the former Chapter.) But the Depravity of Nature, remaining

maining an *eſtabliſhed Principle* in the Heart of a Child of *Adam*, and as exhibited in After-Operations, is a *Conſequence* and *Puniſhment* of the firſt Apoſtacy thus participated, and brings new Guilt — The firſt Being of an evil Diſpoſition in the Heart of a Child of *Adam*, whereby he is diſpoſed to *approve* of the Sin of his firſt Father, as fully as he himſelf approved of it when he committed it, or ſo far as to imply a full and perfect *Conſent* of Heart to it, I think, is not to be look'd upon as a Conſequence of the Imputation of that firſt Sin, any more than the full Conſent of *Adam*'s own Heart in the Act of ſinning; which was not conſequent on the Imputation of his Sin to himſelf, but rather *prior* to it in the Order of Nature. Indeed the Derivation of the evil Diſpoſition to the Hearts of *Adam*'s Poſterity, or rather the *Co-exiſtence* of the evil Diſpoſition, implied in *Adam*'s firſt Rebellion, in the *Root* and *Branches*, is a Conſequence of the *Union*, that the wiſe Author of the World has eſtabliſhed between *Adam* and his Poſterity; but not properly a *Conſequence* of the *Imputation* of his Sin; nay rather *antecedent* to it, as it was in *Adam* himſelf. The firſt Depravity of Heart, and the Imputation of that Sin, are both the Conſequences of that eſtabliſhed Union; but yet in ſuch Order, that the evil Diſpoſition is *firſt*, and the Charge of Guilt *conſequent*; as it was in the Caſe of *Adam* himſelf.*

The

* My Meaning, in the whole of what has been here ſaid, may be illuſtrated thus: Let us ſuppoſe, that *Adam* and all his Poſterity had *co exiſted*, and that his Poſterity had been, thro' a Law of Nature eſtabliſhed by the Creator, *united* to him, ſomething as the Branches of a Tree are united to the Root, or the Members of the Body to the Head; ſo as to conſtitute as it were *one* complex Perſon,

The firſt Exiſtence of an evil Diſpoſition of Heart, amounting to a full Conſent to *Adam*'s Sin, no more infers God's being the Author of that evil Diſpoſition in the *Child*, than in the *Father*. The firſt Ariſing or Exiſting of that evil Diſpoſition in the Heart

ſon, or *one* moral Whole: So that by the Law of Union there ſhould have been a *Communion* and *Co-exiſtence* in Acts and Affections; all jointly participating, and all concurring, as *one Whole*, in the Diſpoſition and Action of the Head: as we ſee in the Body natural, the whole Body is affected as the Head is affected; and the whole Body concurs when the Head acts. Now, in this Caſe, the Hearts of all the Branches of Mankind, by the Conſtitution of Nature and Law of Union, would have been affected juſt as the Heart of *Adam*, their common Root, was affected. When the Heart of the Root, by a full Diſpoſition committed the firſt Sin, the Hearts of all the Branches would have concurred; and when the Root, in Conſequence of this, became guilty, ſo would all the Branches; and when the Heart of the Root, as a Puniſhment of the Sin committed, was forſaken of God, in like Manner would it have faired with all the Branches; and when the Heart of the Root, in Conſequence of this, was confirmed in permanent Depravity, the Caſe would have been the ſame with all the Branches; and as new Guilt on the Soul of *Adam* would have been conſequent on this, ſo alſo would it have been with his moral Branches. And thus all Things, with Relation to evil Diſpoſition, Guilt, Pollution and Depravity, would exiſt, in the ſame Order and Dependence, in each Branch, as in the Root. Now, Difference of the *Time* of Exiſtence don't at all hinder Things ſucceeding in the ſame Order, any more than Difference of *Place* in a Co-exiſtence of Time.

Here may be worthy to be obſerved, as in ſeveral Reſpects to the preſent Purpoſe, ſome Things that are ſaid by *Stapferus*, an eminent Divine of *Zurich* in *Swizerland*, in his *Theologia Polemica*, publiſhed about fourteen Years ago;

Heart of *Adam*, was by God's *Permiſſion*; who could have prevented it, if he had pleaſed, by *giving* ſuch Influences of his Spirit, as would have been abſolutely effectual to hinder it: which, it is plain in Fact, he did *with-hold*: and whatever Myſtery may be ſuppoſed in the Affair, yet no Chriſtian will preſume to ſay, it was not in perfect Conſiſtence with God's *Holineſs* and *Righteouſneſs*, notwithſtanding

ago;---in *Engliſh* as follows. "Seeing all *Adam*'s Poſ-
" terity are derived from their firſt Parent, as their Root,
" the whole of the human Kind, with its Root, may be
" conſidered as conſtituting but one Whole, or one Maſs;
" ſo as not to be properly a Thing diſtinct from its Root;
" the Poſterity not differing from it, any otherwiſe than
" the Branches from the Tree. From which it eaſily
" appears, how that when the Root ſinn'd, all that which
" is derived from it, and with it conſtitutes but one
" Whole, may be looked upon as alſo ſinning; ſeeing it
" is not diſtinct from the Root, but is one with it."---*Tom.* I. Chap. III. §. 856, 57.

" 'Tis objected, againſt the Imputation of *Adam*'s Sin,
" that we never committed the ſame Sin with *Adam*, nei-
" ther in Number nor in Kind. I anſwer, we ſhould
" diſtinguiſh here between the *Phyſical Act* itſelf, which
" *Adam* committed, and the *Morality* of the Action, and
" *Conſent* to it. If we have Reſpect only to the exter-
" nal Act, to be ſure it muſt be confeſs'd, that *Adam*'s
" Poſterity did not put forth their Hands to the forbid-
" den Fruit: In which Senſe, that Act of Tranſgreſſion,
" and that Fall of *Adam* cannot be *phyſically* one with
" the Sin of his Poſterity. But if we conſider the *Mo-*
" *rality* of the Action, and what *Conſent* there is to it, it
" is altogether to be maintain'd, that his Poſterity com-
" mitted the *ſame* Sin, both in Number and in Kind, in-
" aſmuch as they are to be look'd upon as conſenting to
" it. For where there is Conſent to a Sin, there the ſame
" Sin is committed. Seeing therefore that *Adam* with all his

ſtanding *Adam* had been guilty of no Offence before. So Root and Branches being one, according to God's wiſe Conſtitution, the Caſe in Fact is, that by virtue of this Oneneſs anſwerable Changes or Effects thro' all the *Branches* co-exiſt with the Changes in the *Root:* conſequently an evil Diſpoſition exiſts in the Hearts of *Adam*'s Poſterity, equivalent to that which was exerted in his own Heart, when he eat the forbidden Fruit. Which God has no Hand in, any otherwiſe, than in *not* exerting ſuch an Influence, as might be effectual to prevent it; as appears by what was obſerved in the former Chapter.

But

" his Poſterity conſtitute but *one moral Perſon*, and are " united in the ſame Covenant, and are Tranſgreſſors of " the ſame Law, they are alſo to be look'd upon as hav- " ing, in a moral Eſtimation, committed the ſame Tranſ- " greſſion of the Law, both in Number and in Kind. " Therefore this Reaſoning avails nothing againſt the " righteous Imputation of the Sin of *Adam* to all Man- " kind, or to the whole moral Perſon that is conſenting " to it. And for the Reaſon mention'd, we may rather " argue thus; The Sin of the Poſterity, on Account of " their Conſent, and the moral View in which they are to " be taken, is the ſame with the Sin of *Adam*, not only " in Kind, but in Number; therefore the Sin of *Adam* is " rightfully imputed to his Poſterity."—*Id.* Tom. iv. Cap. 16. §. 60, 61.

" The Imputation of *Adam*'s firſt Sin conſiſts in No- " thing elſe than this, that his Poſterity are view'd as in " the ſame Place with their Father, and are like him. But " ſeeing, agreeable to what we have already proved, God " might, according to his own righteous Judgment, which " was founded on his moſt righteous Law, give *Adam* a " Poſterity that were *like himſelf*; and indeed it could " not be otherwiſe, according to the very Laws of Na- " ture; therefore he might alſo in righteous Judgment " impute *Adam*'s Sin to them: inaſmuch as to give *A-*

" *dam*

But now the grand Objection is againſt the *Reaſonableneſs* of ſuch a *Conſtitution*, by which *Adam* and his Poſterity ſhould be look'd upon as *One*, and dealt with accordingly, in an Affair of ſuch infinite Conſequence; ſo that if *Adam* ſinned, they muſt neceſſarily be made *Sinners* by his Diſobedience, and come into Exiſtence with the ſame *Depravity* of Diſpoſition, and be looked upon and treated as tho' they were Partakers with *Adam* in his Act of Sin.—I have not Room here to rehearſe all Dr. *T—r*'s vehement Exclamations againſt the Reaſonableneſs and Juſtice of this. The Reader may at his Leiſure conſult

" *dam* a Poſterity *like himſelf*, and to *impute* his Sin to
" them, is one and the ſame Thing. And therefore if
" the former be not contrary to the divine Perfections, ſo
" neither is the latter.——Our *Adverſaries* contend with
" us chiefly on this Account, That according to our Doc-
" trine of original Sin, ſuch an *Imputation* of the firſt Sin
" is maintained, whereby God, without any Regard to
" univerſal native *Corruption*, eſteems all *Adam*'s Poſteri-
" ty as *guilty*, and holds them as liable to Condemnation,
" *purely* on Account of that ſinful Act of their firſt Pa-
" rent; ſo that They, without any Reſpect had to *their*
" *own Sin*, and ſo, as *innocent* in themſelves, are deſtin'd
" to eternal Puniſhment.——I have therefore ever been
" careful to ſhew, that they do *injuriouſly* ſuppoſe thoſe
" Things to be *ſeparated*, in our Doctrine, which are *by*
" *no Means* to be ſeparated. The whole of the Contro-
" verſy they have with us about this Matter, evidently
" ariſes from this, That they ſuppoſe the *mediate* and
" the *immediate* Imputation are diſtinguiſhed one from
" the other, not only in the Manner of Conception, but in
" Reality. And ſo indeed they conſider Imputation on-
" ly as *immediate*, and abſtractly from the *mediate*; when
" yet our Divines ſuppoſe, that neither ought to be con-
" ſidered *ſeparately* from the other. Therefore I choſe
" not to uſe any ſuch Diſtinction, or to ſuppoſe any ſuch

ſult his Book, and ſee them in Places refer'd to in the *Margin*.*—Whatever black Colours and frightful Repreſentations are employ'd on this Occaſion, all may be ſumm'd up in this, That *Adam* and his Poſterity are *not one*, but intirely *diſtinct Agents*.—— But with Reſpect to this mighty Out-cry made againſt the *Reaſonableneſs* of any ſuch *Conſtitution*, by which God is ſuppoſed to treat *Adam* and his Poſterity as *One*, I would make the following Obſervations.

I. It ſignifies Nothing, to exclaim againſt plain *Fact*.——Such is the *Fact*, moſt evident and acknowledged *Fact*, with Reſpect to the State of all Mankind, without Exception of one Individual among all the natural Deſcendents of *Adam*, as makes it apparent, that God actually deals with *Adam* and his Poſterity as *One*, in the Affair of his Apoſtacy, and its infinitely terrible Conſequences. It has been demonſtrated, and ſhewn to be in Effect plainly acknowledged,

" Thing, in what I've ſaid on the Subject; but only have " endeavoured to explain the Thing itſelf, and to recon- " cile it with the divine Attributes. And therefore I " have every where *conjoined* both theſe Conceptions " concerning the Imputation of the firſt Sin, as inſepara- " ble; and judged, that one ought never to be conſider- " ed without the other.——While I have been writing " this Note, I conſulted all the Syſtems of Divinity, " which I have by me, that I might ſee what was the " true and genuine Opinion of our chief Divines in this " Affair; and I found that they were of the ſame Mind " with Me; namely, That theſe two Kinds of Imputa- " tion are by no Means to be ſeparated, or to be conſi- " dered abſtractly one from the other, but that one does " involve the other."——He there particularly cites thoſe two famous reformed Divines, *Vitringa*, and *Lampius*.—Tom. iv. Chap 17. §. 78.

* P. 13. 150, 151, 156, 261, 384, 387.

knowledged, that every Individual of Mankind comes into the World in ſuch Circumſtances, as that there is no Hope or Poſſibility of any other than their violating God's holy Law (if they ever live to act at all, as moral Agents) and being thereby juſtly expoſed to eternal Ruin.* And it is thus by God's ordering and diſpoſing of Things. And God either thus deals with Mankind, becauſe he looks upon them as *one* with their firſt Father, and ſo treats them as *ſinful* and *guilty* by his Apoſtacy; or (which won't mend the Matter) He, *without* viewing them as at all concerned in that Affair, but as in every Reſpect perfectly *innocent*, does nevertheleſs ſubject them to this infinitely dreadful Calamity. *Adam* by his Sin was expoſed to the *Calamities* and *Sorrows of this Life*, to *temporal Death, and eternal Ruin*; as is confeſs'd. And 'tis alſo in Effect confeſs'd, that all his Poſterity come into the World in ſuch a State, as that the certain Conſequence is their being *expoſed*, and *juſtly* ſo, to the *Sorrows of this Life*, to *temporal Death, and eternal Ruin*, unleſs ſaved by Grace. So that we ſee, God in Fact deals with them together, or as *one*. If God orders the Conſequences of *Adam*'s Sin, with Regard to his Poſterity's Welfare, even in thoſe Things which are moſt important, and which do in the higheſt Degree concern their eternal Intereſt, to be the *ſame* with the Conſequences to *Adam* himſelf, then he treats *Adam* and his Poſterity as in that Affair *one*. Hence, however the Matter be attended with Difficulty, *Fact* obliges us to *get over* the Difficulty, either by finding out ſome Solution, or by ſhutting our Mouths, and acknowledging the Weakneſs and Scantineſs of our Underſtandings; as we muſt in innumerable other Caſes, where apparent and undeniable *Fact*, in God's

* Part I. Chap. I. the three firſt Sections.

Works of Creation and Providence, is attended with Events and Circumſtances, the *Manner* and *Reaſon* of which are difficult to our Underſtandings.—But to proceed,

II. We will conſider the *Difficulties* themſelves, inſiſted on in the Objections of our Oppoſers. They may be reduced to theſe two; *Firſt*, That ſuch a Conſtitution is *injurious* to *Adam*'s Poſterity. *Secondly*, That it is altogether *improper*, as it implies *Falſhood*; viewing and treating thoſe as one, which indeed are not one, but intirely *diſtinct*.

FIRST *Difficulty*. That the appointing *Adam* to ſtand, in this great Affair, as the moral *Head* of his Poſterity, and ſo treating them as *one* with him, as ſtanding or falling with him, is *injurious* to them, and tends to their Hurt. To which I anſwer, It is demonſtrably *otherwiſe*; that ſuch a Conſtitution was ſo far from being *injurious* and hurtful to *Adam*'s Poſterity, or tending to their Calamity, any more than if every one had been appointed, to ſtand for himſelf perſonally, that it was, in itſelf conſidered, very much of a *contrary* Tendency, and was attended with a more eligible *Probability* of an *happy* Iſſue, than the latter would have been: and ſo is a Conſtitution truly expreſſing the *Goodneſs* of its Author. For, here the following Things are to be conſidered.

1. 'Tis reaſonable to ſuppoſe, that *Adam* was *as likely* on Account of his Capacity and natural Talents, to *perſevere* in Obedience, as his Poſterity (taking one with another) if they had all been put on the Trial ſingly for themſelves. And ſuppoſing, that there was a conſtituted Union or Oneneſs of him and his Poſterity, and that he ſtood as a publick Perſon, or common Head, all by this Conſtitution would have been as ſure to partake of the Benefit

nefit of his Obedience, as of the ill Conſequence of his Diſobedience, in Caſe of his Fall.

2. There was a *greater Tendency* to a happy Iſſue, in ſuch an Appointment, than if every one had been appointed to ſtand for himſelf; eſpecially on two Accounts. (1.) That *Adam* had *ſtronger Motives* to *Watchfulneſs*, than his Poſterity would have had; in that not only his own eternal Welfare lay at Stake, but alſo that of all his Poſterity. (2.) *Adam* was in a State of compleat *Manhood*, when his Trial began. It was a Conſtitution very agreeable to the *Goodneſs* of God, conſidering the State of Mankind, which was to be propagated in the Way of Generation, that their *firſt Father* ſhould be appointed to ſtand for all. For by Reaſon of the Manner of their coming into Exiſtence in a State of *Infancy*, and their coming ſo gradually to *mature* State, and ſo remaining for a great while in a State of Childhood and comparative Imperfection, after they were become moral Agents, they would be *leſs* fit to ſtand for themſelves, than their firſt Father to ſtand for them.

If any Man, notwithſtanding theſe Things, ſhall ſay, That for his own Part, if the Affair had been propoſed to him, *he* ſhould have *choſen* to have his eternal Intereſt truſted in *his own* Hands: 'Tis ſufficient to anſwer, that no Man's vain Opinion of himſelf, as *more fit* to be truſted than others, alters the true Nature and Tendency of Things, as they demonſtrably are in themſelves.——Nor is it a juſt Objection, That this Conſtitution has in *Event* proved for the *Hurt* of Mankind. For it don't follow, that no Advantage was given for a *happy* Event, in ſuch an Eſtabliſhment, becauſe it was not ſuch as to make it utterly impoſſible there ſhould be any other Event.

3. The *Goodneſs* of God in ſuch a Conſtitution with *Adam* appears in this; That if there had been no *ſovereign gracious* Eſtabliſhment at all, but God had proceeded only on the Foot of meer *Juſtice*, and had gone no further that this required, he might have demanded of *Adam* and all his Poſterity, that they ſhould perform *perfect perpetual Obedience*, without ever failing in the leaſt Inſtance, on Pain of *eternal Death*; and might have made this Demand *without* the *Promiſe* of any poſitive *Reward* for their Obedience. For perfect Obedience is a *Debt*, that every one owes to his Creator; and therefore is what his Creator was not obliged to pay him for. None is obliged to pay his Debtor, only for diſcharging his juſt Debt.——But ſuch was evidently the Conſtitution with *Adam*, that an eternal happy Life was to be the Conſequence of his perſevering Fidelity, to all ſuch as were included within that Conſtitution (of which the *Tree of Life* was a Sign) as well as eternal Death to be the Conſequence of his Diſobedience.—I come now to conſider the

SECOND *Difficulty*. — It being thus manifeſt, that this Conſtitution, by which *Adam* and his Poſterity are dealt with as *One*, is not unreaſonable upon Account of its being *injurious* and *hurtful* to the Intereſt of Mankind, the only Thing remaining in the Objection againſt ſuch a Conſtitution, is the *Impropriety* of it, as implying *Falſhood*, and Contradiction to the true Nature of Things; as hereby they are view'd and treated *as one*, who are *not* one, but wholly diſtinct; and no arbitrary Conſtitution can ever make that to be true, which in itſelf conſidered is not true.

This Objection, however ſpecious, is really founded on a falſe Hypotheſis, and wrong Notion of what we call *Sameneſs* or *Oneneſs*, among created Things; and the ſeeming Force of the Objection ariſes from

Ignorance

Ignorance or Inconſideration of the *Degree*, in which created Identity or Oneneſs with paſt Exiſtence, in general, depends on the ſovereign Conſtitution and Law of the ſupreme Author and Diſpoſer of the Univerſe.

Some Things, being moſt ſimply conſidered, are *intirely diſtinct*, and *very diverſe*; which yet are ſo united by the eſtabliſhed Law of the Creator, in ſome Reſpects and with Regard to ſome Purpoſes and Effects, that by Virtue of that Eſtabliſhment it is with them as if they were *One*. Thus a *Tree*, grown great, and an hundred Years old, is *One* Plant with the little *Sprout*, that firſt came out of the Ground, from whence it grew, and has been continued in conſtant Succeſſion; tho' its now ſo exceeding *diverſe*, many Thouſand Times bigger, and of a very different Form, and perhaps not one Atom the very ſame: Yet God, according to an eſtabliſhed Law of Nature, has in a conſtant Succeſſion communicated to it many of the ſame Qualities, and moſt important Properties, as if it were *One*. It has been his Pleaſure, to conſtitute an Union in theſe Reſpects, and for theſe Purpoſes, naturally leading us to look upon all as *One*.——So the *Body* of *Man* at forty Years of Age, is *one* with the *Infant-Body* which firſt came into the World, from whence it grew; tho' now conſtituted of different Subſtance, and the greater Part of the Subſtance probably changed Scores (if not hundreds) of Times: and tho' it be now in ſo many Reſpects exceeding diverſe, yet God, according to the Courſe of Nature, which he has been pleaſed to eſtabliſh, has cauſed, that in a certain Method it ſhould communicate with that *infantile* Body, in the ſame Life, the ſame Senſes, the ſame Features, and many the ſame Qualities, and in Union with the ſame Soul; and ſo, with Regard to theſe Purpoſes,'tis dealt with by him

as *one* Body. Again, the *Body* and *Soul* of a Man are *one*, in a very different Manner, and for different Purpoſes. Conſidered in themſelves, they are exceeding different Beings, of a Nature as diverſe as can be conceived; and yet, by a very peculiar divine Conſtitution or Law of Nature, which God has been pleaſed to eſtabliſh, they are ſtrongly united, and become *One*, in moſt important Reſpects; a wonderful mutual Communication is eſtabliſhed; ſo that both become different Parts of the *ſame Man*. But the Union and mutual Communication they have, has Exiſtence, and is intirely regulated and limited, according to the ſovereign Pleaſure of God, and the Conſtitution he has been pleaſed to eſtabliſh.

And if we come even to the *perſonal Identity* of created intelligent Beings, tho' this be not allowed to conſiſt wholly in that which Mr. *Locke* places it in, i. e. *Same Conſciouſneſs*; yet I think it can't be denied, that this is one Thing eſſential to it. But 'tis evident, that the Communication or Continuance of the ſame Conſciouſneſs and Memory to any Subject, thro' ſucceſſive Parts of Duration, depends wholly on a divine Eſtabliſhment. There would be no Neceſſity, that the Remembrance and Ideas of what is paſt ſhould continue to exiſt, but by an arbitrary Conſtitution of the Creator.——If any ſhould here inſiſt, that there is no Need of having Recourſe to any ſuch *Conſtitution*, in order to account for the Continuance of the *ſame Conſciouſneſs*; and ſhould ſay, that the very *Nature* of the Soul is ſuch as will ſufficiently account for it; and that the Soul will retain the Ideas and Conſciouſneſs it once had, according to the *Courſe of Nature*.——Then let it be remember'd, Who it is, gives the Soul this Nature; and let that be remember'd, which Dr. *T.* ſays of the Courſe of Nature, before obſerved; denying,

that

that *the Course of Nature is a proper active Cause, which will work and go on by itself without God, if he lets and permits it*; saying, that *the Course of Nature, separate from the Agency of God, is no Cause, or Nothing*; and affirming, that *it's absolutely impossible, the Course of Nature should continue itself, or go on to operate by itself, any more than produce itself*;* and, that *God, the Original of all Being, is the ONLY CAUSE of all natural Effects.*†——Here is worthy also to be observed, what Dr. *Turnbull* says of the *Laws of Nature*, in Words which he cites from Sir *Isaac Newton.*‖ "It is the Will of the Mind that is "the *first Cause*, that gives Subsistence and Efficacy "to all those *Laws*, who is the *efficient Cause* that "produces the *Phænomena*, which appear in Analo-"gy, Harmony and Agreement, according to these "*Laws.*" And he says, "The same Principles "must take Place in Things pertaining to *moral*, as "well as natural Philosophy."‡

From these Things it will clearly follow, that Identity of *Consciousness* depends wholly on a Law of *Nature*; and so, on the sovereign *Will* and *Agency of GOD*; and therefore, that Personal Identity, and so the Derivation of the Pollution and Guilt of past Sins in the same Person, depends on an arbitrary divine *Constitution:* and this, even though we should allow the same Consciousness not to be the only Thing which constitutes Oneness of Person, but should, besides that, suppose Sameness of Substance requisite. For, if same Consciousness be *one Thing* necessary to Personal Identity, and this depends on God's sovereign *Constitution*, it will still follow, that personal Identity depends on God's sovereign *Constitution.*

* P. 410. † P. 416. ‖ Mor. Phil. P. 7.
‡ Ibid. P. 9.

And with Reſpect to the Identity of created Subſtance itſelf, in the different Moments of its Duration, I think, we ſhall greatly miſtake, if we imagine it to be like that abſolute, independent Identity of the First Being, whereby He is *the ſame Yeſterday, to Day, and for ever.* Nay, on the contrary, it may be demonſtrated, that even this Oneneſs of created Subſtance, exiſting at different Times, is a meerly *dependent* Identity ; dependent on the Pleaſure and ſovereign Conſtitution of Him who *worketh all in all.* This will follow from what is generally allowed, and is certainly true, That God not only created all Things, and gave them Being at firſt, but continually preſerves them, and upholds them in Being.——This being a Matter of conſiderable Importance, it may be worthy here to be conſidered with a little Attention.——Let us inquire therefore, in the firſt Place, Whether it be not evident, that God does continually, by his immediate Power *uphold* every created Subſtance in Being ; and then let us ſee the *Conſequence.*

That God does, by his immediate Power, *uphold* every created Subſtance in Being, will be manifeſt, if we conſider, that their preſent Exiſtence is a *dependent* Exiſtence, and therefore is an *Effect*, and muſt have ſome *Cauſe :* and the Cauſe muſt be one of theſe two ; either the *antecedent Exiſtence* of the ſame Subſtance, or elſe the *Power* of the *Creator.* But it can't be the *antecedent Exiſtence* of the ſame Subſtance. For Inſtance, the Exiſtence of the Body of the *Moon* at this preſent Moment, can't be the *Effect* of its Exiſtence at the laſt foregoing Moment. For not only was what exiſted the laſt Moment, no active Cauſe, but wholly a paſſive Thing ; But this alſo is to be conſidered, that no Cauſe can produce Effects in a *Time* and *Place* in which itſelf is *not.* 'Tis plain, Nothing can exert itſelf, or operate,

rate, *when* and *where* it is not exiſting. But the Moon's paſt Exiſtence was neither *where* nor *when* its preſent Exiſtence is.——In point of *Time*, what is *paſt*, intirely ceaſes, when *preſent* Exiſtence begins; otherwiſe it would not be *paſt*. The paſt Moment is ceaſed and gone, when the preſent Moment takes Place; and does no more *co-exiſt* with it, than does any other Moment that had ceaſed twenty Years ago. Nor could the paſt Exiſtence of the Particles of this *moving Body* produce Effects in any *other Place*, than where it then was. But its Exiſtence at the preſent Moment, in every Point of it, is in a different *Place*, from where its Exiſtence was at the laſt preceding Moment. From theſe Things, I ſuppoſe, it will certainly follow, that the preſent Exiſtence, either of this, or any other created Subſtance, cannot be an Effect of its paſt Exiſtence. The Exiſtences (ſo to ſpeak) of an Effect, or Thing dependent, in different Parts of Space or Duration, tho' ever ſo *near* one to another, don't at all *co-exiſt* one with the other; and therefore are as truly different Effects, as if thoſe Parts of Space and Duration were ever ſo far aſunder: And the prior Exiſtence can no more be the proper Cauſe of the new Exiſtence, in the next Moment, or next Part of Space, than if it had been in an Age before, or at a Thouſand Miles Diſtance, without any Exiſtence to fill up the intermediate Time or Space. Therefore the Exiſtence of created Subſtances, in each ſucceſſive Moment, muſt be the Effect of the *immediate* Agency, Will, and Power of GOD.

If any ſhall ſay, This Reaſoning is not good, and ſhall inſiſt upon it, that there is *no Need* of any immediate *divine* Power, to produce the preſent Exiſtence of created Subſtances, but that their preſent Exiſtence is the Effect or Conſequence of paſt Exiſtence, according to the *Nature* of Things; that the

eſtabliſhed

eſtabliſhed *Courſe of Nature* is ſufficient to *continue* Exiſtence, where Exiſtence is once given;—I allow it: But then it ſhould be remembered, *what* Nature is, in created Things; and *what* the eſtabliſhed *Courſe* of Nature is; That, as has been obſerved already, *it is Nothing, ſeparate from the Agency of God*; and that, as Dr. *T.* ſays, *GOD, the Original of all Being, is the ONLY Cauſe of all natural Effects.* ——A Father, according to the Courſe of Nature, begets a Child; an Oak, according to the Courſe of Nature, produces an Acorn, or a Bud; ſo according to the Courſe of Nature, the former Exiſtence of the Trunk of the Tree is followed by its new or preſent Exiſtence. In the one Caſe, and the other, the new Effect is conſequent on the former, only by the *eſtabliſhed Laws*, and *ſettled Courſe of Nature*; which is allowed to be Nothing but the continued immediate Efficiency of GOD, according to a *Conſtitution* that he has been pleaſed to eſtabliſh. Therefore, as our Author greatly urges, that the Child and the Acorn, which come into Exiſtence according to the *Courſe of Nature*, in Conſequence of the prior Exiſtence and State of the Parent and the Oak, are truly *immediately* created or made by God; ſo muſt the Exiſtence of each created Perſon and Thing, at each Moment of it, be from the immediate *continued* Creation of God. It will certainly follow from theſe Things, that God's *preſerving* created Things in Being is perfectly equivalent to a *continued Creation*, or to his creating thoſe Things out of Nothing at *each Moment* of their Exiſtence. If the continued Exiſtence of created Things be wholly dependent on God's Preſervation, then thoſe Things would drop into Nothing, upon the ceaſing of the preſent Moment, without a new Exertion of the divine Power to cauſe them to exiſt in the following Moment. If there be any who own,

that

that God preſerves Things in Being, and yet hold that they would continue in Being without any further Help from him, after they once have Exiſtence; I think, it is hard to know what they mean. To what Purpoſe can it be, to talk of God's *preſerving* Things in Being, when there is *no Need* of his preſerving them? Or to talk of their being *dependent* on God for continued Exiſtence, when they would of themſelves continue to exiſt, without his Help; nay, though he ſhould wholly withdraw his ſuſtaining Power and Influence?

It will follow from what has been obſerved, that God's upholding created Subſtance, or cauſing its Exiſtence in each ſucceſſive Moment, is altogether equivalent to an *immediate Production out of Nothing*, at each Moment. Becauſe its Exiſtence at this Moment is not meerly in Part from *God*, but wholly from him; and not in any Part, or Degree, from its *antecedent Exiſtence*. For the ſuppoſing, that its antecedent Exiſtence *concurs* with God in *Efficiency*, to produce ſome *Part* of the Effect, is attended with all the very ſame Abſurdities, which have been ſhown to attend the Suppoſition of its producing it *wholly*. Therefore the antecedent Exiſtence is Nothing, as to any proper Influence or Aſſiſtance in the Affair: And conſequently *God* produces the Effect as much from *Nothing*, as if there had been Nothing *before*. So that this Effect differs not at all from the firſt Creation, but only *Circumſtantially*; as in *firſt* Creation there had been no ſuch Act and Effect of God's Power *before*: whereas, his giving Exiſtence afterwards, *follows* preceding Acts and Effects of the ſame Kind, in an eſtabliſhed Order.

Now,

Now, in the next Place, let us ſee how the *Conſequence* of theſe Things is to my preſent Purpoſe. If the Exiſtence of created *Subſtance*, in each ſucceſſive Moment, be wholly the Effect of God's immediate Power, in *that* Moment, without any Dependence on prior Exiſtence, as much as the firſt Creation out of *Nothing*, then what exiſts at this Moment, by this Power, is a *new Effect*; and ſimply and abſolutely conſidered, not the ſame with any paſt Exiſtence, though it be like it, and follows it according to a certain eſtabliſhed Method. * And there

* When I ſuppoſe, that an Effect which is produced every Moment, by a new Action or Exertion of Power, muſt be a *new* Effect in each Moment, and not abſolutely and numerically the ſame with that which exiſted in preceding Moments; the Thing that I intend, may be illuſtrated by this Example. The lucid Colour or Brightneſs of the *Moon*, as we look ſtedfaſtly upon it, ſeems to be a *permanent* Thing, as though it were perfectly the ſame Brightneſs continued. But indeed it is an Effect produced every Moment. It ceaſes, and is renewed, in each ſucceſſive Point of Time; and ſo becomes altogether a *new* Effect at each Inſtant; and no one Thing that belongs to it, is numerically the ſame that exiſted in the preceding Moment. The Rays of the Sun impreſſed on that Body, and reflected from it, which cauſe the Effect, are none of them the ſame: The Impreſſion, made in each Moment on our Senſory, is by the Stroke of *new* Rays: And the Senſation, excited by the Stroke, is an new Effect, an Effect of a *new* Impulſe. Therefore the Brightneſs or lucid Whiteneſs of this Body is no more numerically the ſame Thing with that which exiſted in the preceding Moment, than the *Sound* of the Wind that blows now, is individually the ſame with the Sound of the Wind that blew juſt before; which, though it be like it, is not the ſame, any more than the agitated *Air*, that makes the Sound, is the

there is no Identity or Oneneſs in the Caſe, but what depends on the *arbitrary* Conſtitution of the Creator; who by his wiſe ſovereign Eſtabliſhment ſo unites theſe ſucceſſive new Effects, that he *treats them*

the ſame; or than the *Water*, flowing in a River, that now paſſes by, is individually the ſame with that which paſſed a little before. And if it be thus with the Brightneſs or Colour of the Moon, ſo it muſt be with its *Solidity*, and every Thing elſe belonging to its Subſtance, if all be, each Moment, as much the immediate Effect of a *new* Exertion or Application of Power.

The Matter may perhaps be in ſome Reſpects ſtill more clearly illuſtrated by this.—The *Images* of Things in a *Glaſs*, as we keep our Eye upon them, ſeem to remain preciſely the ſame, with a continuing perfect Identity. But it is known to be otherwiſe. Philoſophers well know, that theſe Images are conſtantly *renewed*, by the Impreſſion and Reflexion of *new* Rays of Light; ſo that the Image impreſſed by the former Rays is conſtantly vaniſhing, and a *new* Image impreſſed by *new* Rays every Moment, both on the Glaſs and on the Eye. The Image conſtantly renewed, by new ſucceſſive Rays, is no more numerically the ſame, than if it were by ſome Artiſt put on a-new with a Pencil, and the Colours conſtantly vaniſhing as faſt as put on. And the new Images being put on *immediately* or inſtantly, don't make them the ſame, any more than if it were done with the Intermiſſion of an *Hour* or a *Day*. The Image that exiſts this Moment, is not at all *derived* from the Image which exiſted the laſt preceding Moment; as may be ſeen, becauſe, if the Succeſſion of new *Rays* be intercepted, by ſomething interpoſed between the Object and the Glaſs, the Image immediately ceaſes; the *paſt Exiſtence* of the Image has no Influence to uphold it, ſo much as for one Moment. Which ſhews, that the Image is altogether new-made every Moment; and ſtrictly ſpeaking, is in no Part numerically the ſame with that which exiſted the Moment preceding. And truly ſo the

Matter

them as One, by communicating to them like Properties, Relations, and Circumſtances; and ſo, leads *us* to regard and treat them as *one*. When I call this an *arbitrary Conſtitution*, I mean, that it is a Conſtitution which depends on nothing but the *divine Will*; which divine Will depends on nothing but the *divine Wiſdom*. In this Senſe the whole *Courſe of Nature*, with all that belongs to it, all its Laws and Methods, and Conſtancy and Regularity, Continuance and Proceeding, is an *arbitrary Conſtitution*. In this Senſe, the Continuance of the very Being of the World and all its Parts, as well as the Manner of continued Being, depends entirely on an *arbitrary Conſtitution*; for it don't at all *neceſſarily* follow, that becauſe there was Sound, or Light, or Colour, or Reſiſtance, or Gravity, or Thought, or Conſciouſneſs, or any other dependent Thing the laſt Moment, that therefore there ſhall be the like at the next. —— All dependent Exiſtence whatſoever is in a conſtant Flux, ever paſſing and returning; renewed every Moment, as the Colours of Bodies are every Moment renewed by the Light that ſhines upon them; and all is conſtantly proceeding from GOD, as Light from the Sun. *In Him we live, and move, and have our Being.*

Thus

Mattter muſt be with the *Bodies* themſelves, as well as their Images: They alſo cannot be the ſame, with an abſolute Identity, but muſt be wholly renewed every Moment, if the Caſe be as has been proved, that their preſent Exiſtence is not, ſtrictly ſpeaking, at all the Effect of their paſt Exiſtence; but is wholly, every Inſtant, the Effect of a new Agency, or Exertion of the Power, of the Cauſe of their Exiſtence. If ſo, the Exiſtence cauſed is every Inſtant a new Effect, whether the Cauſe be *Light*, or immediate *divine Power*, or whatever it be.

Thus it appears, if we conſider Matters ſtrictly, there is no ſuch Thing as any Identity or Oneneſs in created Objects, exiſting at different Times, but what depends on *GOD's ſovereign Conſtitution.* And ſo it appears, that the *Objection* we are upon, made againſt a ſuppoſed divine Conſtitution, whereby *Adam* and his *Poſterity* are viewed and treated as *One*, in the Manner and for the Purpoſes ſuppoſed, as if it were *not conſiſtent with Truth*, becauſe no Conſtitution can make thoſe to be *one*, which are *not* one; I ſay, it appears that this Objection is built on a falſe Hypotheſis: For it appears, that a *divine Conſtitution* is the Thing which *makes Truth*, in Affairs of this Nature. The Objection ſuppoſes, there is a Oneneſs in created Beings, whence Qualities and Relations are derived down from paſt Exiſtence, *diſtinct* from, and *prior* to any Oneneſs that can be ſuppoſed to be founded on divine *Conſtitution.* Which is demonſtrably falſe; and ſufficiently appears ſo from Things conceded by the Adverſaries themſelves: And therefore the Objection wholly falls to the Ground.

There are *various Kinds* of Identity and Oneneſs, found among created Things, by which they become one in *different Manners*, *Reſpects* and *Degrees*, and to *various Purpoſes*; ſeveral of which Differences have been obſerved; and every Kind is ordered, regulated and limited, in every Reſpect, by *divine Conſtitution.* Some Things, exiſting in different Times and Places, are treated by their Creator as One in *one Reſpect*, and others in *another*; ſome are united for *this Communication*, and others for *that*; but all according to the *ſovereign Pleaſure* of the Fountain of all Being and Operation.

It appears, particularly, from what has been ſaid, that all Oneneſs, by Virtue whereof *Pollution* and *Guilt* from *paſt* Wickedneſs are derived, depends intirely

tirely on a *divine Eſtabliſhment*. 'Tis this, and this only, that muſt account for Guilt and an evil Tain on any individual Soul, in Conſequence of a Crime committed twenty or forty Years ago, remaining ſtill, and even to the End of the World and for ever. 'Tis this that muſt account for the Continuance of any ſuch Thing, any where, as *Conſciouſneſs* of Acts that are paſt; and for the Continuance of all *Habits*, either good or bad: and on this depends every Thing that can belong to *perſonal Identity*. And all Communications, Derivations, or Continuation of Qualities, Properties, or Relations, natural or moral, from what is *paſt*, as if the Subject were *one*, depends on no other Foundation.

And I am perſuaded, no ſolid Reaſon can be given, why God, who conſtitutes all other created Union or Oneneſs, according to his Pleaſure, and for what Purpoſes, Communications, and Effects, he pleaſes, may not eſtabliſh a Conſtitution whereby the natural *Poſterity* of *Adam*, proceeding from him, much as the Buds and Branches from the Stock or Root of a Tree, ſhould be treated as *One* with him, for the Derivation, either of Righteouſneſs, and Communion in Rewards, or of the Loſs of Righteouſneſs, and conſequent Corruption and Guilt. †

As

† I appeal to ſuch as are not wont to content themſelves with judging by a ſuperficial Appearance and View of Things, but are habituated to examine Things ſtrictly and cloſely, that they may judge righteous Judgment, Whether on Suppoſition that all Mankind had *co-exiſted*, in the Manner mentioned before, any good Reaſon can be given, why their Creator might not, if he had pleaſed, have eſtabliſhed ſuch an *Union* between *Adam* and the reſt of Mankind, as was in that Caſe ſuppoſed. Particularly, if it had been the Caſe, that *Adam*'s Poſterity had actually, according to a Law of Nature, ſome how

grown

As I ſaid before, All Oneneſs in created Things, whence Qualities and Relations are derived, depends on a divine Conſtitution that is *arbitrary*, in every other Reſpect, excepting that it is regulated by divine Wiſdom. The Wiſdom, which is exerciſed in theſe Conſtitutions, appears in theſe two Things. *Firſt*, In a beautiful *Analogy* and *Harmony* with *other*

grown out of him, and yet remained *contiguous* and literally *united to him*, as the Branches to a Tree, or the Members of the Body to the Head; and had all, before the Fall, exiſted together at the *ſame Time*, though in *different Places*, as the Head and Members are in different Places: In this Caſe, who can determine, that the Author of Nature might not, if it had pleaſed him, have eſtabliſhed ſuch an *Union* between the Root and Branches of this complex Being, as that all ſhould conſtitute *One* moral Whole; ſo that by the Law of Union, there ſhould be a Communion in each *moral Alteration*, and that the Heart of every *Branch* ſhould at the ſame Moment participate with the Heart of the *Root*, be conformed to it and concurring with it in all its Affections and Acts, and ſo jointly partaking in its State, as a *Part* of the *ſame Thing?* Why might not God, if he had pleaſed, have fixed ſuch a Kind of Union as this, an Union of the various Parts of ſuch a *moral Whole*, as well as many other Unions, which he has actually fix'd, according to his ſovereign Pleaſure? And if he might by his ſovereign Conſtitution, have eſtabliſhed ſuch an Union of the various Branches of Mankind, when exiſting in different *Places*, I don't ſee why he might not alſo do the ſame, though they exiſt in different *Times*. I know not why Succeſſion, or Diverſity of *Time*, ſhould make any ſuch conſtituted Union more unreaſonable, than Diverſity of *Place*. The only Reaſon, why Diverſity of *Time* can ſeem to make it unreaſonable, is, that Difference of Time ſhews, there is no abſolute Identity of the Things exiſting in thoſe diffcrent Times: But it ſhews this, I think, not at all more than the Difference of the *Place* of Exiſtence.

other Laws or Conſtitutions, eſpecially relating to the ſame Subject; and *Secondly*, in the good *Ends* obtained, or uſeful *Conſequences* of ſuch a Conſtitution. If therefore there be any Objection ſtill lying againſt this Conſtitution with *Adam* and his Poſterity, it muſt be, that it is not ſufficiently *wiſe* in theſe Reſpects. But what extreme *Arrogance* would it be in us, to take upon us to act as Judges of the Beauty and Wiſdom of the Laws and eſtabliſhed Conſtitutions of the ſupreme Lord and Creator of the Univerſe? —— And not only ſo, but if this Conſtitution, in particular, be well conſidered, its *Wiſdom*, in the two forementioned Reſpects, may eaſily be made evident. There is an apparent manifold *Analogy* to other Conſtitutions and Laws, eſtabliſhed and maintained through the whole Syſtem of vital Nature in this lower World; all Parts of which, in all Succeſſions, are derived from the *firſt of the Kind*, as from their Root, or Fountain; each deriving from thence all Properties and Qualities, that are proper to the Nature and Capacity of the Kind, or Species: No *Derivative* having any one Perfection (unleſs it be what is merely circumſtantial) but what was in its *Primitive*. And that *Adam*'s Poſterity ſhould be without that *original Righteouſneſs*, which *Adam* had loſt, is alſo *analogous* to other Laws and Eſtabliſhments, relating to the Nature of Mankind; according to which, *Adam*'s Poſterity have no one Perfection of Nature, in any Kind, ſuperior to what was in him, when the human Race began to be propagated from him.

And as ſuch a Conſtitution was *fit* and *wiſe* in other Reſpects, ſo it was in this that follows. Seeing the divine Conſtitution concerning the *Manner* of Mankind's coming into Exiſtence in their Propagation, was ſuch as did ſo naturally *unite* them, and made them in ſo many Reſpects *One*, naturally leading

leading them to a cloſe Union in Society, and manifold Intercourſe, and mutual Dependence, Things were wiſely ſo eſtabliſhed, that all ſhould naturally be in one and the ſame *moral State*; and not in ſuch exceeding different States, as that ſome ſhould be perfectly *innocent* and holy, but others *corrupt* and wicked; ſome needing a *Saviour*, but others needing none; ſome in a confirmed State of perfect *Happineſs*, but others in a State of publick Condemnation to perfect and eternal *Miſery*; ſome juſtly expoſed to great Calamities in this World, but others by their Innocence raiſed above all Suffering. Such a vaſt Diverſity of State would by no Means have agreed with the natural and neceſſary Conſtitution and unavoidable Situation and Circumſtances of the World of Mankind; *all made of one Blood, to dwell on all the Face of the Earth*, to be united and blended in Society, and to partake together in the natural and common Goods and Evils of this lower World.

Dr. *T.* urges, † that *Sorrow* and *Shame* are only for *perſonal* Sin: and it has often been urged, that *Repentance* can be for no other Sin. To which I would ſay, that the Uſe of *Words* is very arbitrary: But that Men's *Hearts* ſhould be deeply affected with Grief and Humiliation before God, for the Pollution and Guilt which they bring into the World with them, I think is not in the leaſt *unreaſonable*. Nor is it a Thing ſtrange and unheard of, that men ſhould be *aſhamed* of Things done by *others*, whom they are nearly concerned in. I am ſure, it is not *unſcriptural*; eſpecially when they are juſtly looked upon in the Sight of God, who ſees the Diſpoſition of their Hearts, as fully *conſenting* and *concurring*.

From

† P. 13.

From what has been obſerved it may appear, there is no ſure Ground to conclude, that it muſt be an abſurd and impoſſible Thing, for the Race of Mankind truly to partake of the *Sin* of the firſt Apoſtacy, ſo as that this, in Reality and Propriety, ſhall become *their* Sin; by Virtue of a real *Union* between the Root and Branches of the World of Mankind (truly and properly availing to ſuch a Conſequence) eſtabliſhed by the Author of the whole Syſtem of the Univerſe; to whoſe Eſtabliſhments is owing all Propriety and Reality of *Union*, in any Part of that Syſtem; and by Virtue of the full *Conſent* of the Hearts of *Adam*'s Poſterity to that firſt Apoſtacy. And therefore the Sin of the Apoſtacy is not theirs, meerly becauſe God *imputes* it to them; but it is *truly* and *properly* theirs, and on that *Ground*, God imputes it to them.

By Reaſon of the eſtabliſhed *Union* between *Adam* and his Poſterity, the Caſe is far otherwiſe between him and them, than it is between diſtinct Parts or Individuals of *Adam*'s Race; betwixt whom is no ſuch conſtituted *Union:* As, between Children and other Anceſtors. Concerning whom is apparently to be underſtood that Place, *Ezek.* xviii. 1, — 20. * Where God reproves the *Jews* for the Uſe they made of that Proverb, *The Fathers have eaten ſower Grapes, and the Children's Teeth are ſet on Edge*; and tells them, that hereafter they ſhall no more have *Occaſion* to uſe this Proverb; and that if a *Son* ſees the Wickedneſs of his *Father*, and ſincerely *diſaproves* it and *avoids* it, and he himſelf is rightous, *he ſhall not die for the Iniquity of his Father*; that *all Souls, both the Soul of the Father and the Son, are his*; and that *therefore the Son ſhall not bear the Iniquity of his Father, nor*

* Which Dr. *T.* alledges P. 286, 287.

nor the Father bear the Iniquity of the Son; but the Soul that sinneth, it shall die; that *the Righteousness of the Righteous shall be upon him*, and *the Wickedness of the Wicked shall be upon him.* The Thing *denied*, is Communion in the Guilt and Punishment of the Sins of others, that are distinct Parts of *Adam*'s Race; and expresly, in that Case, where there is *no Consent* and *Concurrence*, but a sincere Disapprobation of the Wickedness of Ancestors. It is declared, that *Children* who are *adult* and come to act for themselves, who are *righteous*, and don't approve of but sincerely condemn the Wickedness of their *Fathers*, shall not be punished for *their* disapproved and avoided Iniquities. The *Occasion* of what is here said, as well as the *Design* and plain *Sense*, shews, that nothing is here intended in the least Degree *inconsistent* with what has been supposed concerning *Adam*'s Posterity's sinning and falling in *his Apostacy*. —— The *Occasion* is, the People's murmuring at God's Methods under the *Mosaic* Dispensation; agreeable to that in *Levit.* xxvi. 29. *And they that are left of you, shall pine away in their Iniquity in their Enemies Land, and also in the Iniquities of their Fathers shall they pine away with them.* And other parallel Places, respecting external Judgments, which were the Punishments most plainly threatened, and chiefly insisted on, under that Dispensation (which was, as it were, an *external* and *carnal* Covenant) and particularly the People's suffering such terrible Judgments at that Day, even in *Ezekiel*'s Time, for the Sins of *Manasseh*; according to what God says by *Jeremiah* (Jer. xv. 4.) and agreeable to what is said in that Confession, Lam. v. 9. *Our Fathers have sinned and are not, and we have borne their Iniquities.*

In

In what is ſaid here, there is a ſpecial Reſpect to the introducing the Goſpel-Diſpenſation; as is greatly confirmed by comparing this Place with *Jer.* xxxi. 29, 30, 31. Under which Diſpenſation, the Righteouſneſs of God's Dealings with Mankind would be more fully manifeſted, in the clear Revelation then to be made of the Method of the *Judgment* of God, by which the *final State* of wicked Men is determined; which is not according to the Behaviour of their particular *Anceſtors*; but every one is dealt with according to the Sin of *his own* wicked Heart, or ſinful Nature and Practice. The Affair of *Derivation* of the natural Corruption of Mankind in general, and of their Conſent *to*, and Participation *of* the *primitive* and *common* Apoſtacy, is not in the leaſt intermeddled with, or touched by any Thing meant or aimed at in the true Scope and Deſign of this Place in *Ezekiel.*

On the whole, if any don't like the *Philoſophy*, or the *Metaphyſicks* (as ſome perhaps may chuſe to call it) made uſe of in the foregoing Reaſonings; yet I cannot doubt, but that a proper Conſideration of what is apparent and undeniable in *Fact*, with Reſpect to the *Dependence* of the State and Courſe of Things in this Univerſe on the ſovereign *Conſtitutions* of the ſupreme Author and Lord of all, who *gives none Account of any of his Matters*, and *whoſe Ways are paſt finding out*, will be ſufficient with Perſons of common Modeſty and Sobriety, to ſtop their Mouths, from making peremptory Deciſions againſt the *Juſtice* of God, reſpecting what is ſo plainly and fully taught in *his holy Word*, concerning the *Derivation* of a Depravity and Guilt from *Adam* to his Poſterity; a Thing ſo abundantly confirmed by what is found in the *Experience* of all Mankind in all Ages.

This

This is enough, one would think, for ever to silence such bold Expressions as these—"If this be "*just*,—if the *Scriptures* teach such Doctrine, *&c.* "then the Scriptures are of *no Use*—Understand- "ing is *no* Understanding,—and, *What* a GOD "must *he* be, that can thus *curse* innocent Crea- "tures!——Is *this* thy *GOD*, O *Christian!*—— "&c. &c."

It may not be improper here to add something (by Way of Supplement to this Chapter, in which we have had Occasion to say so much about the *Imputation* of *Adam*'s Sin) concerning the Opinions of *two Divines*, of no inconsiderable Note among the *Dissenters* in *England*, relating to a *partial Imputation* of *Adam*'s first Sin.

One of them supposes, that this Sin, tho' truly *imputed* to INFANTS, so that thereby they are exposed to a proper *Punishment*, yet is not imputed to them in such a *Degree*, as that upon this Account they should be liable to *eternal* Punishment, as *Adam* himself was, but only to *temporal Death*, or *Annihilation*; *Adam* himself, the immediate Actor, being made infinitely *more guilty* by it, than his Posterity. ——On which I would observe; That to suppose, God imputes not *all* the Guilt of *Adam*'s Sin, but only some *little Part* of it, this relieves Nothing but one's *Imagination*. To think of poor little *Infants* bearing such Torments for *Adam*'s Sin, as they sometimes do in this World, and these Torments ending in Death and Annihilation, may sit easier on the Imagination, than to conceive of their suffering eternal Misery for it. But it does not at all relieve one's *Reason*. There is no Rule of Reason, that can be supposed to lie against imputing a Sin in the *Whole* of it, which was committed by one, to another who did not personally commit it, but what will also lie against its being so imputed and punish-

ed in *Part*. For all the Reaſons (if there are any) lie againſt the *Imputation*; not the *Quantity* or *Degree of what is imputed*. If there be any Rule of Reaſon, that is ſtrong and good, lying againſt a proper Derivation or Communication of Guilt, from one that acted, to another that did not act; then it lies againſt *all* that is of this Nature. The Force of the Reaſons brought againſt imputing *Adam*'s Sin to his Poſterity (if there be any Force in them) lies in this, That *Adam* and his Poſterity are not *One*. But this lies as properly againſt charging a *Part* of the Guilt, as the Whole. For *Adam*'s Poſterity, by not being the ſame with him, had no more Hand in a *Little* of what was done, than in the Whole. They were as abſolutely free from being concerned in that Act *partly*, as they were *wholly*. And there is no Reaſon can be brought, why one Man's Sin can't be juſtly reckon'd to another's Account, who was not then in Being, in the *Whole* of it; but what will as properly lie againſt its being reckon'd to him in any *Part*, ſo as that he ſhould be ſubject to any Condemnation or Puniſhment on that Account.——If thoſe Reaſons are good, all the *Difference* there can be, is this; That to bring a *great* Puniſhment on Infants for *Adam*'s Sin, is a *great* Act of Injuſtice, and to bring a comparatively *ſmall* Puniſhment, is a *ſmaller* Act of Injuſtice; but not, that this is not *as truly and demonſtrably* an Act of Injuſtice, as the other.

To illuſtrate this by an Inſtance ſomething parallel. 'Tis uſed as an Argument why I may not exact from one of my Neighbours, what was due to me from *another*, that *he* and *my Debtor* are *not the ſame*; and that their Concerns, Intereſts and Properties are intirely diſtinct. Now if this Argument be good, it lies as truly againſt my demanding from him a *Part* of the Debt, as the Whole.

Indeed

Indeed it is a *greater* Act of Injustice, for me to take from him the *Whole* of it, than a Part; but not *more truly* and *certainly* an Act of Injustice.

The *other* Divine thinks, there is truly an Imputation of *Adam*'s Sin, so that *Infants* can't be look'd upon as *innocent* Creatures; yet seems to think it *not agreeable to the Perfections of God*, to make the State of Infants in another World *worse* than a State of *Non-existence*. But this to me appears plainly a *giving up* that grand Point of the *Imputation* of *Adam*'s Sin, both in Whole and in Part. For it supposes it to be not right, for God to bring any *Evil* on a Child of *Adam*, which is innocent as to personal Sin, without *paying for it*, or balancing it with *Good*; so that still the State of the Child shall be as *good*, as could be demanded in *Justice*, in Case of meer *Innocence*. Which plainly supposes, that the Child is not exposed to any proper *Punishment* at all, or is not at all in *Debt* to divine Justice, on the Account of *Adam*'s Sin. For if the Child were truly in *Debt*, then surely *Justice* might *take* something from him, *without paying for it*, or without *giving* that which makes its State as *good*, as meer *Innocence* could in Justice require.* If he owes the suffering of some *Punishment*, then there is no Need that *Justice* should *requite* the Infant for suffering that Punishment; or *make up for it*, by conferring some *Good*, that shall countervail it, and in Effect remove and disannul it; so that, on the Whole, *Good* and *Evil* shall be at an even *Balance*, yea, so that the Scale of *Good* shall *preponderate*. If it is *unjust* in a Judge, to order any Quantity of Money to be taken from another, without paying him again, and fully making it up to him, it must be because he had justly *forfeited none* at all.

* P. 359, &c.

It ſeems to me pretty manifeſt, that none can, in good Conſiſtence with themſelves, own a real *Imputation* of the Guilt of *Adam*'s firſt Sin to his Poſterity, without owning that they are *juſtly* view'd and treated as *Sinners*, truly guilty, and *Children of Wrath*, on that Account; nor unleſs they allow a juſt Imputation of the *Whole* of the *Evil* of that Tranſgreſſion; at leaſt, all that pertains to the Eſſence of that Act, as a full and compleat Violation of the *Covenant*, which God had eſtabliſhed; even as much as if each one of Mankind had the like Covenant eſtabliſhed with him ſingly, and had by the like direct and full Act of Rebellion, violated it for himſelf.

CHAP. IV.

Wherein ſeveral other Objections *are conſidered.*

DR. *T.* objects againſt *Adam*'s Poſterity's being ſuppoſed to come into the World under a *Forfeiture* of God's *Bleſſing*, and ſubject to his *Curſe* through his Sin,——*That at the* Reſtoration *of the World after the* Flood, *God pronounced equivalent or greater* Bleſſings on *Noah* and his Sons, than he did on *Adam* at his Creation, when he ſaid, *Be fruitful, and multiply, and repleniſh the Earth, and have Dominion over the Fiſh of the Sea*, &c.*

To this I anwer, in the following Remarks.

1. As it has been already ſhewn, that in the *Threatening*, denounced for *Adam*'s Sin, there was Nothing which appears *inconſiſtent* with the *Continuance* of this *preſent* Life for a Seaſon, or with the *Propagating* his Kind; ſo for the like Reaſon, there appears

* PART II. Chap. I. Sect. 3.

appears Nothing in that Threatening, upon the Suppoſition that it reach'd *Adam*'s Poſterity, *inconſiſtent* with their enjoying the *temporal Bleſſings* of the preſent Life, as long as this is continued: even thoſe temporal Bleſſings which God pronounced on *Adam* at his firſt Creation. For it muſt be obſerved, that the Bleſſings which God pronounced on *Adam*, when he firſt created him, and *before the Trial of his Obedience*, were not the ſame with the Bleſſings which were *ſuſpended on his Obedience*. The Bleſſings thus ſuſpended, were the Bleſſings of *eternal Life*; which, if he had maintain'd his Integrity through his Trial, would have been pronounced upon him *afterwards*; when God, as his Judge, ſhould have given him his Reward. God might indeed, if he had pleas'd, *immediately* have deprived him of *Life*, and of all *temporal Bleſſings*, given him before. But thoſe Bleſſings pronounced on him before-hand, were not the Things, for the obtaining of which his *Trial* was appointed. Theſe were *reſerved*, till the *Iſſue* of his Trial ſhould be ſeen, and *then* to be pronounc'd, in the bleſſed Sentence, which would have been paſs'd upon him by his Judge, when God came to decree to him his Reward for his approved Fidelity. The pronouncing theſe latter Bleſſings on a degenerate Race, that had fallen under the *Threatening* denounced, would indeed (without a Redemption) have been inconſiſtent with the *Conſtitution* which had been eſtabliſhed. But the giving them the *former* Kind of Bleſſings, which were not the Things ſuſpended on the Trial, or dependent on his Fidelity (and theſe to be continued for a Seaſon) was not at all inconſiſtent therewith.

2. 'Tis no more an Evidence of *Adam*'s Poſterity's being not included in the Threatening, denounced for his eating the forbidden Fruit, That they ſtill have the *temporal* Bleſſings of Fruitfulneſs and a Do-

minion over the Creatures *continued* to them, than it is an Evidence of *Adam*'s being not included in that Threatening himſelf. That *he* had theſe Bleſſings *continued* to him, was fruitful, and had Dominion over the Creatures *after his Fall*, equally with his Poſterity.

3. There is good Evidence, that there were Bleſſings implied in the Benedictions God pronounced on *Noah* and his Poſterity, which were granted on a *new Foundation:* on the Foot of a Diſpenſation *diverſe* from any Grant, Promiſe, or Revelation, which God gave to *Adam*, antecedently to his Fall; even on the Foundation of the *Covenant of Grace*, eſtabliſhed in *Chriſt Jeſus*; a Diſpenſation, the Deſign of which is to deliver Men from the *Curſe*, that came upon them by *Adam*'s Sin, and to bring them to *greater* Bleſſings than ever *he* had. Theſe Bleſſings were pronounced on *Noah* and his Seed, on the ſame Foundation, whereon afterwards the Bleſſing was pronounced on *Abraham* and his Seed, which included both ſpiritual and temporal Benefits.—— *Noah* had his Name prophetically given him by his Father *Lamech*, becauſe by him and his Seed, Deliverance ſhould be obtained from the *Curſe*, which came by *Adam*'s Fall. Gen. v. 29. *And he called his Name* Noah (i. e. REST,) *ſaying, This ſame ſhall comfort us concerning our Work, and Toil of our Hands, becauſe of the Ground which the Lord bath curſed.* Purſuant to the Scope and Intent of this *Prophecy* (which indeed ſeems to reſpect the ſame Thing with the Prophecy in *Gen.* iii. 15.) are the Bleſſings pronounced on *Noah* after the Flood. There is this Evidence of theſe Bleſſings being conveyed thro' the Channel of the Covenant of Grace, and by the Redemption thro' Jeſus Chriſt, That they were obtain'd by *Sacrifice*; or were beſtow'd as the Effect of *God's Favour* to Mankind, which was in

in Conſequence of God's *ſmelling a ſweet Savour* in the Sacrifice which *Noah* offered. And 'tis very evident by the Epiſtle to the *Hebrews*, that the ancient Sacrifices never obtain'd the Favour of God, but only by Virtue of the *Relation* they had to the Sacrifice of *Chriſt*.——That now *Noah* and his Family had been ſo wonderfully ſaved from the Wrath of God, which had deſtroyed the reſt of the World, and that the World was as it were reſtored from a ruin'd State, this was a proper Occaſion to point to the *great Salvation* to come by Chriſt: As it was a common Thing, for God, on Occaſion of ſome great *Temporal* Salvation of his People, or Reſtoration from a low and miſerable State, to renew the Intimations of the great *ſpiritual* Reſtoration of the World by *Chriſt's Redemption.** God deals with the Generality of Mankind, in their preſent State, far differently, on Occaſion of the Redemption by Jeſus Chriſt, from what he otherwiſe would do: For, being capable Subjects of ſaving Mercy, they have a Day of Patience and Grace, and innumerable temporal Bleſſings beſtowed on them; which, as the Apoſtle ſignifies (*Acts* xiv. 17.) are Teſtimonies of God's Reconcilableneſs to ſinful Men, to put them upon *ſeeking after God*.

But beſide the Senſe in which the Poſterity of *Noah* in general partake of theſe Bleſſings of *Dominion over the Creatures*, &c. *Noah* himſelf, and all ſuch of his Poſterity as have obtained like precious *Faith* with that exerciſed by him in offering his *Sacrifice*, which made it a *ſweet Savour*, and by which it procured theſe Bleſſings, have *Dominion* over the Creatures, thro' Chriſt, in a more excel-

* It may be noted that Dr. *T.* himſelf ſignifies it as his Mind, that theſe Bleſſings on *Noah* were on the Foot of the *Covenant of Grace*. P. 360, 366, 367, 368.

lent Senſe than *Adam* in Innocency; as they are *made Kings and Prieſts unto God, and reign with Chriſt*, and *all Things are theirs*, by a Covenant of *Grace*. They partake with Chriſt in that *Dominion over the Beaſts of the Earth, the Fowls of the Air, and Fiſhes of the Sea*, ſpoken of in the viiith *Pſalm*; which is by the Apoſtle interpreted of *Chriſt's* Dominion over the World. (1 *Cor.* xv. 27. and *Heb.* ii. 7.) And the Time is coming, when the greater Part of the Poſterity of *Noah* and each of his Sons, ſhall partake of this more honourable and excellent Dominion over the Creatures, through Him *in whom all the Families of the Earth ſhall be bleſſed.* ——Neither is there any Need of ſuppoſing, that theſe Bleſſings muſt have their moſt compleat Accompliſhment until many Ages after they were granted, any more than the Bleſſing on *Japhet*, expreſs'd in thoſe Words, *God ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Shem.

But that *Noah*'s Poſterity have ſuch *Bleſſings* given them through the great *Redeemer*, who ſuſpends and removes the *Curſe* which came thro' *Adam*'s Sin, ſurely is no Argument, that they originally, and as they be in their natural State are not under the *Curſe*. That Men have Bleſſings *thro' Grace*, is no Evidence of their being not juſtly expoſed to the Curſe *by Nature*; but it rather argues the contrary: for if they did not deſerve the *Curſe*, they would not depend on *Grace* and *Redemption* for the Removal of it, and for bringing them into a State of Favour with God.

Another *Objection*, which our Author ſtrenuouſly urges againſt the Doctrine of original Sin, is, That it *diſparages* the divine *Goodneſs* in giving us our *Being*; which we ought to receive with *Thankfulneſs*, as a great Gift of God's Beneficence, and look

look upon as the firſt, original and fundamental Fruit of the divine Liberality.*

To this I anſwer, in the following Obſervations.

1. This Argument is built on the ſuppoſed *Truth* of a Thing in *Diſpute*; and ſo is a *begging the Queſtion*. It is built on this Suppoſition, That we are not properly look'd upon as *one* with our *firſt Father*, in the State wherein God at firſt created him, and in his Fall from that State. If we *are* ſo, it becomes the whole Race to acknowledge God's great *Goodneſs* to them, in the State wherein Mankind was made *at firſt*; in the *happy* State they were then in, and the fair Opportunity they then had of obtaining *confirmed* and *eternal Happineſs*; and to acknowledge it as an Aggravation of their Apoſtacy; and to humble themſelves, that they were ſo ungrateful as to rebel againſt their good Creator.—— Certainly, we may all do this with as much (yea, much more) Reaſon, as the People of *Iſrael* in *Daniel*'s and *Nehemiah*'s Times, did with Thankfulneſs acknowledge God's great Goodneſs to *their Fathers*, many Ages before, and in their Confeſſions bewailed, and took Shame to themſelves for the Sins committed by their *Fathers*, notwithſtanding ſuch great Goodneſs. See the ixth Chapter of *Daniel*, and ixth of *Nehemiah*.

2. If Dr. *T.* would imply in his Objection, that it don't conſiſt with the *Goodneſs* of God, to give Mankind Being in a State of *Miſery*, what ever was done before by *Adam*, whether he ſinned, or did not ſin: I reply, If it be juſtly ſo ordered, that there ſhould be a Poſterity of *Adam*, which muſt be look'd upon as *one with him*, then 'tis no more contrary to *God*'s Attribute of Goodneſs, to give Being to his

* P. 256, 257, 260, 347,——350.

Poſterity in a State of Puniſhment, than to *continue* the Being of the *ſame* wicked and guilty Perſon, who has made himſelf guilty, in a State of Puniſhment. The giving Being, and the continuing Being are both alike the Work of God's Power and Will, and both are alike fundamental to all Bleſſings of Man's preſent and future Exiſtence.——And if it be ſaid, It cannot be juſtly ſo ordered, that there ſhould be a Poſterity of *Adam*, which ſhould be look'd upon *one* with him, this is *begging* the *Queſtion*.

3. If our Author would have us ſuppoſe, that it is contrary to the Attribute of Goodneſs, for God, in *any Caſe*, by an immediate Act of his Power, to cauſe Exiſtence, and to cauſe new Exiſtence, which ſhall be an exceeding miſerable Exiſtence, by Reaſon of Expoſedneſs to eternal Ruin; then *his own* Scheme muſt be ſuppoſed *contrary* to the Attribute of God's Goodneſs: for he ſuppoſes, that God will raiſe Multitudes from the Dead at the laſt Day (which will be giving new Exiſtence to their Bodies, and to bodily Life and Senſe) in Order only to their ſuffering eternal Deſtruction.

4. Notwithſtanding we are ſo ſinful and miſerable, as we are by Nature, yet we may have great Reaſon to bleſs God, that he has given us our Being under ſo glorious a Diſpenſation of *Grace* thro' Jeſus Chriſt; by which we have a happy Opportunity to be *delivered* from this Sin and Miſery, and to obtain unſpeakable eternal *Happineſs*.—— And becauſe, thro' our own wicked Inclinations, we are diſpoſed ſo to neglect and abuſe this Mercy, as to fail of final Benefit by it, this is no Reaſon why we ought not to be *thankful* for it, even according to our Author's own Sentiments. "What (ſays He *) if *the* "*whole World lies in Wickedneſs*, and few therefore "ſhall

* P. 349.

" ſhall be ſaved? Have Men no *Reaſon* to be *thank-*
" *ful*, becauſe they are wicked and ungrateful, and
" abuſe their Being and God's Bounty?—Suppoſe,
" our own *evil Inclinations* do with-hold us" [*viz.* from ſeeking after Happineſs, which under the Light of the Goſpel we are placed within the nearer and eaſier Reach of] " ſuppoſe, the whole Chriſtian
" World ſhould lie in Wickedneſs, and but few
" Chriſtians ſhould be ſaved; is it therefore
" certainly true, that we cannot reaſonably *thank*
" God for the Goſpel?" Well, and tho' the *evil Inclination*, which hinder our ſeeking and obtaining Happineſs by ſo glorious an Advantage, are what we are *born* with, yet if thoſe Inclinations are *our Fault* or *Sin*, that alters not the Caſe: and to ſay, they are *not* our Sin, is ſtill begging the Queſtion. Yea, it will follow from ſeveral Things aſſerted by our Author, put together, that notwithſtanding Men are *born* in ſuch Circumſtances, as that they are under a very great *Improbability* of ever becoming *righteous*, yet they may have *Reaſon* to be *thankful* for their Being. Thus, particularly, thoſe that were born and lived among the *Heathen*, before Chriſt came. For Dr. *T.* aſſerts, that all Men have Reaſon of Thankfulneſs for their Being; and yet he ſuppoſes, that the *Heathen* World, taken as a collective Body, were *dead in Sin*, and could not deliver or help themſelves, and therefore ſtood in Neceſſity of the Chriſtian Diſpenſation. And not only ſo, but he ſuppoſes, that the *Chriſtian* World is now at length brought to the *like* deplorable and helpleſs Circumſtances, and needs a *new* Diſpenſation for its Relief; as I obſerved before. According to theſe Things, the World in general, not only formerly, but even at this Day, are *dead in Sin*, and helpleſs as to their Salvation; and therefore the Generality of them that are born into it, are much more

more *likely* to periſh, than otherwiſe, till the *new* Diſpenſation comes: And yet he ſuppoſes, we all have Reaſon to be thankful for our Being.——— Yea, further ſtill, I think, according to our Author's Doctrine, Men may have great Reaſon to be *thankful* to God for bringing them into a State, which yet, as the Caſe is, is attended with *Miſery*, as its *certain* Conſequence. As, with Reſpect to God's *raiſing* the Wicked to Life, at the laſt Day; which, he ſuppoſes, is in itſelf a great *Benefit*, procured by *Chriſt*, and the wonderful *Grace* of God through him: and if it be the Fruit of God's wonderful Grace, ſurely Men ought to be *thankful* for that Grace, and praiſe God for it. Our Doctrine of original Sin, therefore, no more diſparages God's Goodneſs in Man's *Formation* in the Womb, than *his* Doctrine diſparages God's Goodneſs in their *Reſurrection* from the Grave.

Another Argument, which Dr. *T.* makes Uſe of, againſt the Doctrine of original Sin, is what the Scripture reveals of the Proceſs of the Day of *Judgment*; which repreſents the Judge as dealing with Men *ſingly* and *ſeparately*, rendering to *every* Man according to *his* Deeds, and according to the Improvement he has made of the particular Powers and Talents God has given *him* perſonally.*

But this Objection will vaniſh, if we conſider what is the *End* or *Deſign* of that publick Judgment. Now this will not be, that God may *find out* what Men are, or what Puniſhment or Reward is proper for them, or in Order to the paſſing a right Judgment of theſe Things within himſelf, which is the End of human Trials; but it is to *manifeſt* what Men are, to their own Conſciences, and to the World. As the Day of Judgment is called *the Day of the* RE-VELATION

* P. 341,—343. and 387.

VELATION *of the righteous Judgment of God*; in Order to this, God will make Uſe of *Evidences*, or *Proofs*. But the proper Evidences of the Wickedneſs of Mens *Hearts* (the true Seat of all Wickedneſs) both as to Corruption of Nature, and additional Pollution and Guilt, are Men's *Works*.

The ſpecial End of God's publick Judgment will be, to make a proper, perfect, open *Diſtinction* among Men, rightly to ſtate and manifeſt their *Difference* one from another, in Order to that Separation and Difference in the eternal Retribution, that is to follow: and this Difference will be made to appear, by their *perſonal Works*.

There are two Things, with Regard to which Men will be tried, and openly *diſtinguiſhed*, by the perfect Judgment of God at the laſt Day; according to the twofold *real Diſtinction* ſubſiſting among Mankind: *viz.* (1.) The *Difference of STATE*; that *primary* and grand Diſtinction, whereby all Mankind are divided into two Sorts, the Righteous and the Wicked. (2.) That *ſecondary Diſtinction*, whereby both Sorts differ from others in the *ſame* general State, in *DEGREES* of additional Fruits of Righteouſneſs and Wickedneſs. Now the Judge, in Order to *manifeſt* both theſe, will judge Men *according to their* perſonal *Works*. But to inquire at the Day of Judgment, whether *Adam* ſinn'd or no, or whether Men are to be look'd upon as one with him, and ſo Partakers in his Sin, is what in no Reſpect tends to manifeſt either of theſe Diſtinctions.

1. The *firſt* Thing to be manifeſted, will be the *State*, that each Man is in, with Reſpect to the *grand Diſtinction* of the whole World of Mankind into *Righteous* and *Wicked*; or, in metaphorical Language, *Wheat* and *Tares*; or, the *Children of the Kingdom* of Chriſt, and the *Children of the Wicked*

ed One; the latter, the Head of the Apoſtacy; but the former, the Head of the Reſtoration and Recovery. The Judge, in manifeſting this, will prove Men's Hearts by *their Works*, in ſuch as have had Opportunity to perform any Works in the Body. The *evil Works* of the Children of the *wicked One* will be the proper *Manifeſtation* and Evidence or Proof of whatever belongs to the general State of ſuch; and particularly they will prove, that they belong to the Kingdom of the great Deceiver, and Head of the Apoſtacy, as they will demonſtrate the exceeding Corruption of their Nature, and full Conſent of their Hearts to the common Apoſtacy; and alſo that their Hearts never relinquiſhed the Apoſtacy, by a cordial Adherence to Chriſt, the great Reſtorer.——The Judge will alſo make uſe of the *good Works* of the *Righteous* to ſhew their Intereſt in the Redemption of Chriſt; as thereby will be manifeſted the Sincerity of their Hearts in their Acceptance of, and Adherence to the Redeemer and his Righteouſneſs. And in thus proving the State of Men's Hearts by their Actions, the *Circumſtances* of thoſe Actions muſt neceſſarily come into Conſideration, to manifeſt the true *Quality* of their Actions; as, each one's Talents, Opportunities, Advantages, Light, Motives, *&c.*

2. The other Thing to be manifeſted, will be that *ſecondary Diſtinction*, wherein particular Perſons, both Righteous and Wicked, differ from one another, in the *Degree* of ſecondary Good or Evil, that is ſomething beſide what is common to all in the *ſame* general State: The *Degree* of evil Fruit, which is additional to the Guilt and Corruption of the whole Body of Apoſtates and Enemies; And the *Degree* of perſonal Goodneſs and good Fruit, which is a ſecondary Goodneſs, with Reſpect to the Righteouſneſs and Merits of Chriſt, which belong

to

to all by that ſincere Faith manifeſted in all. Of this alſo each one's *Works*, with their Circumſtances, Opportunities, *Talents*, &c. will be the proper Evidence.

As to the Nature and Aggravations of the general Apoſtacy by *Adam*'s Sin, and alſo the Nature and Sufficiency of the Redemption by *Jeſus Chriſt*, the great Reſtorer, though both theſe will have vaſt *Influence* on the eternal State, which Men ſhall be adjudged to, yet neither of them will properly belong to the *Trial* Men will be the Subjects of at that Day, in Order to the *Manifeſtation* of their *State*, wherein they are *diſtinguiſhed one from another*. They will belong to the Buſineſs of that Day no otherwiſe, than the Manifeſtation of the great *Truths* of Religion in general; as the Nature and Perfections of God, the Dependence of Mankind on God, as their Creator and Preſerver, &c. Such Truths as theſe will alſo have great Influence on the eternal State, which Men will then be adjudged to, as they aggravate the Guilt of Man's Wickedneſs, and muſt be conſidered in Order to a due Eſtimate of Chriſt's Righteouſneſs, and Men's perſonal Virtue; yet being of general and equal Concernment, will not properly belong to the Trial of particular Perſons.

Another Thing urged by our Author particularly againſt the *Imputation* of *Adam*'s Sin, is this: "Though, in Scripture, Action is frequently ſaid "to be *imputed, reckoned, accounted* to a Perſon, it "is no other than *his own* Act and Deed."* In the ſame Place he cites a Number of Places of Scripture, where theſe Words are uſed, which he ſays are all that he can find in the Bible.

But

* P. 279, &c. 381.

But we are no Way concerned with this Argument at present, any further than it relates to *Imputation of Sin*, or *sinful Action*. Therefore all that is in the Argument, which relates to the present Purpose, is this; That the Word is so often applied in Scripture to signify God's imputing personal Sin, but never once to his imputing *Adam*'s Sin.—*So often!* ——How often? —— But *Twice*. There are but two of all those Places which he reckons up, that speak of, or so much as have any Reference to, God's *imputing* Sin to any Person, where there is any Evidence that only personal Sin is meant, and they are *Levit.* xvii. 3, 4. and 2 *Tim.* iv. 16. All therefore the Argument comes to, is this; That the Word, *impute*, is applied in Scripture, *two* Times, to the Case of God's imputing Sin, and neither of those Times to signify the imputing of *Adam*'s Sin, but both Times it has Reference to personal Sin; therefore *Adam*'s Sin is not imputed to his Posterity.——And this is to be noted, that one of these two Places, even that in *Levit.* xvii. 3, 4. don't speak of imputing the Act committed, but another *not* committed. The Words are, *What Man soever there be of the House of* Israel, *that killeth an Ox or Lamb or Goat in the Camp, or that killeth it out of the Camp, and bringeth it not unto the Door of the Tabernacle of the Congregation, to offer an Offering unto the Lord, before the Tabernacle of the Lord, Blood shall be* imputed *unto that Man*; *he hath shed Blood*; *that Man shall be cut off from among his People*, i. e. plainly, *Murder* shall be imputed to him: He shall be put to Death for it, and therein punished with the same Severity as if he had *slain a Man*. 'Tis plain by *Isai.* lxvi. 3. that in some Cases, a shedding the Blood of *Beasts*, in an unlawful Manner, was *imputed* to them, *as if they slew a Man*.

But

But whether it be ſo or not, although in both theſe Places the Word, *impute*, be applied to perſonal Sin, and to the very Act done by the Perſon ſpoken of, and in ten more Places; Or altho' this could be ſaid of all the Places, which our Author reckons up; yet that the Word, *Impute*, is never expreſly applied to *Adam*'s Sin, does no more argue, that it is not imputed to his Poſterity, than it argues, that Pride, Unbelief, Lying, Theft, Oppreſſion, Perſecution, Fornication, Adultery, Sodomy, Perjury, Idolatry, and innumerable other particular moral Evils, are never imputed to the Perſons that commit them, or in whom they are; becauſe the Word, *impute*, though ſo often uſed in Scripture, is never applied to any of theſe Kinds of Wickedneſs.

I know not what can be ſaid here, except one of theſe two Things; That tho' theſe Sins are not expreſly ſaid to be *imputed*, yet *other* Words are uſed that do as plainly and certainly *imply*, that they are imputed, as if it were ſaid ſo expreſly. Very well, and ſo I ſay with Reſpect to the Imputation of *Adam*'s Sin. The Thing meant by the Word, *impute*, may be as plainly and certainly expreſſed by uſing other Words, as if *that* Word were expreſly uſed; and *more certainly*, becauſe the Words uſed inſtead of it, may amount to an *Explanation* of this Word. And this, I think, is the very Caſe here. Tho' the Word, *impute*, is not uſed with Reſpect to *Adam*'s Sin, yet 'tis ſaid, *All have ſinned*; which, reſpecting Infants, can be true only of their ſinning by his Sin. And, 'tis ſaid, *By his Diſobedience many were made Sinners*; and, *Judgment and Condemnation came upon all by that Sin*; and that by this Means *Death* [the Wages of Sin] *paſſed on all Men*, &c. Which Phraſes amount to full and preciſe Explanations of the Word, *Impute*; and therefore

fore do more certainly determine the Point really inſiſted on.

Or, perhaps it will be ſaid, With Reſpect to thoſe perſonal Sins fore-mentioned, *Pride, Unbelief,* &c. it is no Argument, they are not *imputed* to thoſe who are guilty of them, that the very Word, *impute,* is not applied to them; for the *Word* itſelf is *rarely* uſed; not one Time in a hundred, and perhaps five hundred, of thoſe wherein the *Thing* meant is plainly implied, or may be certainly inferr'd.—— Well, and the ſame alſo may be replied likewiſe, with Reſpect to *Adam*'s Sin.

'Tis probable, Dr. *T.* intends an Argument againſt original Sin, by that which he ſays in Oppoſition to what *R. R.* ſuggeſts of *Children's diſcovering the Principles of Iniquity, and Seeds of Sin, before they are capable of moral Action,** viz. "That *little Children are made* Patterns *of Humility, Meekneſs and Innocence,*" in Matth. xviii. 3. 1 Cor. xiv. 20. and Pſal. cxxxi. 2.

But when the utmoſt is made of this, there can be no Shadow of Reaſon, to underſtand more by theſe Texts, than that little Children are recommended as Patterns in Regard of a *negative* Virtue, Innocence with Reſpect to the *Exerciſes* and *Fruits* of Sin, *Harmleſneſs* as to the hurtful Effects of it, and that *Image* of Meekneſs and Humility ariſing from this, in Conjunction with a natural Tenderneſs of Mind, Fear, Self-diffidence, Yieldableneſs, and Confidence in Parents and others older than themſelves. And ſo, they are recommended as Patterns of Virtue no more than *Doves,* which are an harmleſs Sort of Creature, and have an *Image* of the Virtues of Meekneſs and Love. Even according to Dr. *T—r*'s own Doctrine, no more can be made of

* P. 353, 354.

of it than this: For *his Scheme* will not admit of any such Thing as *positive* Virtue, or virtuous Disposition, in Infants; he insisting (as was observed before) that Virtue must be the Fruit of *Thought* and *Reflexion*. But there can be no Thought and Reflexion, that produces positive Virtue, in Children, not yet capable of *moral Action*; and it is *such* Children he speaks of. And that little Children have a *negative* Virtue or Innocence, in relation to the *positive* Acts and hurtful Effects of Vice, is no Argument that they have not *corrupt Nature* within them: for let their Nature be ever so corrupt, yet surely 'tis no Wonder that they be not guilty of *positive* wicked Action, before they are capable of any *moral* Action at all.—— A young Viper has a malignant *Nature*, though incapable of doing a malignant Action and at present appearing a harmless Creature.

Another Objection, which Dr. *T.* and some others offer against this Doctrine, is, That *it pours Contempt upon the human Nature*.*

But their declaiming on this Topic is like addressing the Affections and Conceits of *Children*, rather than rational arguing with *Men*. It seems, this Doctrine is not *complaisant* enough.—— I am sensible, it is not suited to the Taste of some, who are so very *delicate* (to say no worse) that they can bear Nothing but Compliment and Flattery.—— No *Contempt* is by this Doctrine cast upon the noble Faculties and Capacities of *Man's Nature*, or the exalted Business, and divine and immortal Happiness he is made capable of. And as to speaking ill of Man's present *moral State*, I presume, it will not be denied, that *Shame* belongs to them that are truly *sinful*; and to suppose, that this is not the *native* Character

* P. 350, 351.

Character of Mankind, is ſtill but meanly begging the Queſtion. If we, as we come into the World, are truly ſinful, and conſequently miſerable, he acts but a *friendly* Part to us, who endeavours fully to diſcover and manifeſt our Diſeaſe. Whereas, on the contrary, he acts an *unfriendly* Part, who to his utmoſt hides it from us; and ſo, in Effect, does what in him lies to prevent our ſeeking a Remedy from That, which, if not remedied in Time, muſt bring us finally to Shame and *everlaſting Contempt*, and end in perfect and remedileſs Deſtruction hereafter.

Another *Objection*, which ſome have made againſt this Doctrine, much like the former, is, 'That it tends to *beget in us an ill Opinion of our Fellow-creatures, and ſo to promote* Ill-Nature *and* mutual Hatred.

To which I would ſay, If it be truly ſo, that we all come *ſinful* into the World, then our heartily *acknowledging* it, tends to promote *Humility:* But our *diſowning* that Sin and Guilt, which truly belongs to us, and endeavouring to perſuade ourſelves that we are vaſtly *better* than in Truth we are, tends to a fooliſh *Self-Exaltation* and *Pride.* And 'tis manifeſt, by Reaſon, Experience, and the Word of God, that *Pride* is the chief Source of all the *Contention*, mutual *Hatred*, and *Ill-Will*, which are ſo prevalent in the World; and that Nothing ſo effectually promotes the *contrary* Tempers and Deportments, as *Humility.* This Doctrine teaches us to think no worſe of others, than of ourſelves: It teaches us, that we are *all*, as we are by Nature, *Companions* in a miſerable helpleſs Condition; which, under a Revelation of the divine Mercy, tends to promote mutual *Compaſſion.* And Nothing has a greater Tendency to promote thoſe amiable Diſpoſitions of Mercy, Forbearance, Long-ſuffering, Gentleneſs and Forgiveneſs,

Forgiveneſs, than a Senſe of our own extreme Unworthineſs and Miſery, and the infinite Need we have of the divine Pity, Forbearance and Forgiveneſs, together with a Hope of obtaining Mercy.—If the Doctrine, which teaches that Mankind are corrupt by Nature, tends to promote *Ill-will*, why ſhould not Dr. *T—r*'s Doctrine tend to it as much? For he teaches us, that the Generality of Mankind are *very wicked*, having *made themſelves ſo* by their own free Choice, without any Neceſſity: which is a Way of becoming wicked, that renders Men truly *worthy* of *Reſentment*; but the other, *not at all*, even according to his own Doctrine.

Another *Exclamation* againſt this Doctrine is, That it tends to *hinder Comfort* and *Joy*, and to *promote Melancholy* and *Gloomineſs* of Mind.

To which I ſhall briefly ſay, Doubtleſs, ſuppoſing Men are really become ſinful, and ſo expoſed to the Diſpleaſure of God, *by whatever Means*, if they once come to have their Eyes open'd, and are not very ſtupid, the Reflection on their Caſe will tend to make them *ſorrowful*; and 'tis *fit*, it ſhould. Men, with whom this is the Caſe, may well be fill'd with Sorrow, till they are ſincerely willing to forſake their Sins, and turn to God. — But there is Nothing in this Doctrine, that in the leaſt ſtands in the Way of Comfort and exceeding Joy, to ſuch as find in their Hearts a ſincere Willingneſs, wholly to forſake all Sin, and give their Hearts and whole Selves to Chriſt, and comply with the Goſpel-Method of Salvation by him.

Another Thing *objected*, is, That to make Men believe that Wickedneſs belongs to their very *Nature*, tends to *encourage* them in *Sin*, and plainly to *lead* them to all Manner of Iniquity; becauſe they are

* P. 231, and ſome other Places.

are taught, that Sin is *natural*, and therefore *neceſſary* and *unavoidable*.*

But if this Doctrine, which teaches that *Sin* is natural to us, does alſo at the ſame Time teach us, that it is *never the better*, or *leſs to be condemned*, for its being natural, then it don't at all encourage Sin, any more than Dr. *T—r*'s Doctrine encourages Wickedneſs that is become *inveterate*; who teaches, that ſuch as by Cuſtom have contracted ſtrong Habits of Sin, are *unable to help themſelves*.†—And is it reaſonable, to repreſent it as encouraging a Man's boldly neglecting and willfully continuing in his *Diſeaſe*, without ſeeking a *Cure*, to tell him of his Diſeaſe, to ſhew him that his Diſeaſe is real and very fatal, and what *he* can never cure himſelf of; yet withal directing him to a great *Phyſician*, who is ſufficient for his Reſtoration?—But for a more particular Anſwer to what is objected againſt the Doctrine of our natural *Impotence* and *Inability*, as being an Encouragement to go on in Sin, and a Diſcouragement to the Uſe of all Means for our Help, I muſt for Brevity refer the Reader to what has been largely written on this Head in my Diſcourſe on the *Freedom of the Will*.

Our Author is pleaſed to advance another Notion, among others, by Way of *Objection* againſt the Doctrine of original Sin; That if this Doctrine be true, *it would be unlawful to beget Children*. He ſays, ‖ "If natural *Generation* be the Means of unavoidably *conveying* all Sin and Wickedneſs into the World, it muſt *itſelf* be a *ſinful*, and *unlawful* Thing."——Now, if there be any Force of Argument here, it lies in this Propoſition, *Whatſoever*

* P. 139, and 259. † See his Expoſition of Rom. vii. P. 205,—220. But eſpecially in his *Paraphraſe and Notes* on the Epiſtle. ‖ P. 145.

ever is a Means *or* Occasion *of the certain infallible Existence of Sin and Wickedness, must* itself *be sinful.* But I imagine Dr. *T.* had not thoroughly weighed this Proposition, nor considered where it would carry him. For, God's *continuing in Being* the Devil, and others that are finally given up to Wickedness, will be attended, most certainly and infallibly, with an eternal Series of the most hateful and horrid Wickedness. But will any be guilty of such vile Blasphemy, as to say, Therefore God's upholding them in Being is itself a *sinful* Thing?——In the same Place our Author says, "So far as we are *generated in Sin,* it is a *Sin* to be generated." [Probably he intended the *active Voice.*] But there is no Appearance of Evidence in that Position, any more than in this; "So far as any is *upheld in Existence* "in Sin, 'tis a *Sin* to uphold them in Existence." Yea, if there were any Reason in the Case, it would be strongest in the latter Position: For Parents, as Dr. *T.* himself observes, are not the *Authors* of the *Beginning* of Existence: Whereas, *God* is truly the Author of the *Continuance* of Existence. As 'tis the known Will of God, to continue *Satan* and Millions of others *in Being*, tho' the most sure *Consequence* is the Continuance of a vast infernal World, full of everlasting hellish *Wickedness:* so 'tis Part of the revealed Will of God, that this World of Mankind should be *continued*, and the Species *propagated*, for his own wise and holy Purposes; which *Will* is *complied with* by the Parents joined in lawful *Marriage.* Whose Children, though they come into the World in Sin, yet are capable Subjects of eternal Holiness and Happiness: Which infinite Benefits for their Children, Parents have great Reason to encourage a Hope of, in the Way of giving up their Children to God in Faith, through a Redeemer, and bringing them up in the Nurture and Admonition

of

of the Lord. I think, this may be Anſwer enough to ſuch a Cavil.

Another *Objection* is, That the Doctrine of original Sin is no *oftner*, and no more *plainly* ſpoken of in *Scripture*; it being, if true, a very *important* Doctrine. Dr. *T.* in many Parts of his Book ſuggeſts to his Readers, that there are very *few Texts*, in the whole Bible, wherein there is the leaſt Appearance of their teaching any ſuch Doctrine.

Of this I took Notice before, but would here ſay further; That the Reader who has peruſed the preceding Defence of this Doctrine, muſt now be left to judge for himſelf, whether there be any *Ground* for ſuch an Allegation; whether there be not Texts in *ſufficient* Number, both in the old Teſtament and new, that exhibit undeniable *Evidence* of this great Article of Chriſtian Divinity; and whether it be not a Doctrine taught in the Scripture with great *Plainneſs*. I think, there are few, if any, Doctrines of Revelation, taught more plainly and expreſly. Indeed it is taught in a more and explicit Manner in the *New-Teſtament*, than the *Old*: Which is not to be wonder'd at; it being thus with Reſpect to all the moſt important Doctrines of reveal'd Religion.

But if it had been ſo, that this Doctrine were *rarely* taught in Scripture; yet if we find that it is *indeed* a Thing declared to us by God, if there be good Evidence of its being held forth to us by *any* Word of his, then what belongs to us, is, to *believe* his Word, and *receive* the Doctrine which he teaches us; and not, inſtead of this, to preſcribe to him how *often* he ſhall ſpeak of it, and to inſiſt upon knowing what *Reaſons* he has for ſpeaking of it *no oftner*, before we will receive what he teaches us; or that he ſhould give us an Account, why he did not

not ſpeak of it ſo *plainly* as we think he ought to have done, *ſooner* than he did. In this Way of Proceeding, if it be reaſonable, the *Sadducees* of old, who denied any Reſurrection or future State, might have maintained their Cauſe againſt Chriſt, when he blamed them for *not knowing the Scriptures, nor the Power of God*; and for not underſtanding by the Scripture, that there would be a Reſurrection to ſpiritual Enjoyment, and not to animal Life, and ſenſual Gratifications; and they might have inſiſted, that theſe Doctrines, if true, were very *important*, and therefore ought to have been ſpoken of in the Scriptures *oftener* and more *explicitly*, and not that the Church of God ſhould be left, till that Time, with only a *few obſcure* Intimations of that which ſo infinitely concerned them. And they might with Diſdain have rejected Chriſt's Argument, by Way of *Inference*, from God's calling himſelf, in the Books of *Moſes*, the GOD of *Abraham*, *Iſaac* and *Jacob*. For Anſwer, they might have ſaid, That *Moſes* was ſent on Purpoſe to teach the People the Mind and Will of God; and therefore, if theſe Doctrines were true, he *ought in Reaſon and in Truth* to have taught them plainly and frequently, and not have left the People to ſpell out ſo important a Doctrine, only from God's ſaying, that he was the God of *Abraham*, &c.

One great *End* of the *Scripture* is, to teach the World *what Manner of Being* GOD is; about which the World, without Revelation, has been ſo wofully in the Dark: And that *God is an infinite Being*, is a Doctrine of great *Importance*, and a Doctrine ſufficiently taught in the Scripture. But yet, it appears to me, this Doctrine is not taught there, in any Meaſure, with ſuch *Explicitneſs* and *Preciſion*, as the Doctrine of original Sin: and the *Socinians*, who deny God's Omnipreſence and Omniſcience,

have left them as much Room for Cavil, as the *Pelagians*, who deny original Sin.

Dr. *T.* particularly urges, That *Chriſt* ſays *not one Word* of this Doctrine throughout the *four Goſpels*; which Doctrine, if true, being ſo important, and what ſo nearly concerned the great Work of Redemption, which he came to work out (as is ſuppoſed) one would think, *it ſhould have been emphatically ſpoken of in every Page of the Goſpels.**

In Reply to this, it may be obſerved, that by the Account given in the four Goſpels, Chriſt was continually ſaying *thoſe Things* which plainly *implied*, that all Men in their original State are ſinful and miſerable. As, when he declared, that *they which are whole, need not a Phyſician, but they which are ſick*;†——That *he came to ſeek and to ſave that which was loſt*;‡——That it was neceſſary for all to be *born again*, and to be *converted*, and that otherwiſe they could not *enter into the Kingdom of Heaven*;‖——and, That all were *Sinners*, as well as thoſe whoſe Blood *Pilate* mingled with their Sacrifices, *&c.* and that *every one who did not repent, ſhould periſh*;§——Withal directing every one to *pray* to God for *Forgiveneſs of Sin*;**——Uſing our Neceſſity of Forgiveneſs from God, as an Argument with all to forgive the Injuries of their Neighbours;††——Teaching, that earthly *Parents*, though kind to their Children, are in themſelves *evil*;‡‡——And ſignifying, that Things *carnal* and *corrupt* are properly *the Things of Men*;‖‖——Warning his Diſciples

* P. 242, 243. † Matt. ix. 12. ‡ Matt. xviii. 11. Luk. xix. 10. ‖ Matt. xviii. 3. § Luk. xiii. 1——5. ** Matt. vi. 12. Luk. xi. 4. †† Matt. vi. 14, 15. and xviii. 35. ‡‡ Matt. vii. 11. ‖‖ Matt. xvi. 23.

ciples rather to beware of *Men*, than of wild Beasts;*——Often representing the WORLD as *evil*, as *wicked* in its Works, at *Enmity* with *Truth* and *Holiness*, and *hating him*;†——Yea, and teaching plainly, that all Men are extremely and inexpressibly sinful, owing *ten Thousand Talents* to their divine Creditor.§

And whether Christ did not plainly teach *Nicodemus* the Doctrine of original total Depravity, when he came to him to know what his Doctrine was, must be left to the Reader to judge, from what has been already observed on *Joh.* iii. 1,—11. And besides, Christ in the Course of his Preaching took the most proper Method to convince Men of the Corruption of their Nature, and to give them an effectual and practical Knowledge of it, in Application to themselves, in particular, by teaching and urging the holy and strict *Law* of God, in its Extent and Spirituality and dreadful Threatenings: Which, above all Things, tends to search the Hearts of Men, and to teach them their inbred exceeding Depravity; not meerly as a Matter of Speculation, but by proper Conviction of Conscience; which is the only Knowledge of original Sin, that can avail to prepare the Mind for receiving Christ's Redemption; as a Man's Sense of his own Sickness prepares him to apply in good Earnest to the Physician.

And as to Christ's being no more frequent and particular in mentioning and inculcating this Point in a *doctrinal* Manner, 'tis probable, one Reason to be given for it, is the same that is to be given for his speaking no oftner of God's *creating the World:* Which,

* Matt. x. 16, 17. † Joh. vii. 7. and viii. 23. and xiv. 17. and xv. 18, 19. § Matt. xviii. 21. to the End.

tho' ſo important a Doctrine, is ſcarce ever ſpoken of in any of Chriſt's Diſcourſes: and no Wonder, ſeeing this was a Matter which the *Jews*, to whom he confined his perſonal Miniſtry, had all been inſtructed in from their Forefathers, and never was called in Queſtion among them. And there is a great deal of Reaſon, from the ancient *Jewiſh* Writers, to ſuppoſe, that the Doctrine of original Sin had ever been allowed in the open Profeſſion of that People: * tho' they were generally, in that corrupt Time,

* What is found in the more antient of the *Jewiſh* Rabbies, who have wrote ſince the Coming of Chriſt, is an Argument of this. Many Things of this Sort are taken Notice of by *Stapferus*, in his *Theologia Polemica* before mentioned. Some of theſe Things which are there cited by him in *Latin*, I ſhall here faithfully give in *Engliſh*, for the ſake of the *Engliſh* Reader.

" ----So *Menaſſeh*, concerning human Frailty, *Pag.* 129. " ---Gen. viii. 21. *I will not any more curſe the Earth* " *for Man's Sake; for the Appetite of Man is evil from his* " *Youth*; that is, from the Time when he comes forth " *from his Mother's Womb.* For at the ſame Time that " he ſucks the Breaſts, he follows his *Luſt*; and while " he is yet an Infant, he is under the Dominion of An- " ger, Envy, Hatred and other Vices to which that ten- " der Age is obnoxious."— ' Prov. xxii. 15. *Solomon* ' ſays, *Fooliſhneſs is bound to the Mind of a Child.* Con- ' cerning which Place *R. Levi Ben. Gerſon* obſerves thus, " *Fooliſhneſs as it were grows to him in his very Beginning.*" ' Concerning this Sin, which is common and original to ' all Men, *David* ſaid, Pſal. li. 7. *Behold, I was begotten* ' *in Iniquity, and in Sin did my Mother warm me.* " Up- " on which Place *Eben-Ezra* ſays thus; Behold, becauſe " of the Concupiſcence which is *innate* in the Heart of " Man, it is ſaid, *I am begotten in Iniquity.* And the " Senſe is, that there is implanted in the Heart of Man " *Jetzer harang*, an evil Figment, from his Nativity."

' And

Time, very far from a practical Conviction of it; and many Notions were then prevalent, especially among the *Pharisees*, which were indeed inconsistent with it. And tho' on Account of these Prejudices they

' And *Menasseh Ben. Israel*, de Fragil. Pag. 2. " *Behold, I was formed in Iniquity, and in Sin hath my Mo-* " *ther warmed me.* But whether this be understood con- " cerning the common Mother, which was *Eve*, or whe- " ther *David* spake only of his own Mother, he would " signify, that Sin is as it were *natural*, and *inseparable* in " this Life. For it is to be observed, that *Eve* conceiv- " ed after the Transgression was committed; and as many " as were begotten afterwards, were not brought forth in " a Conformity to the Rule of right Reason, but in Con- " formity to disorderly and lustful Affections." He adds, " One of the wise Men of the *Jews*, namely, *R.* " *Aha*, rightly observ'd, *David* would signify, that it is " impossible, even for pious Men, who excel in Virtue, " never to commit any Sin." ' *Job* also asserts the same ' Thing with *David*, Chap. xiv. 4. saying, *Who will give* ' *a clean Thing from an unclean? Truly not one.* Con- ' cerning which Words *Aben-Ezra* says thus; " The " Sense is the same with that, *I was begotten in Iniquity*, " because Man is made out of an unclean Thing."—— *Stapferus*, Theolog. Polem. *Tom.* iii. P. 36. 37.

Id. Ibid. P. 132, &c. ' So *Sal Jarchi ad Gemaram.* ' *Cod. Schabbath*, Fol. 142. Pag. 2. " And this is not " only to be referr'd to *Sinners*; because *all* the Poster- " ty of the *first Man* are in like Manner subjected to all " the *Curses* pronounced on him." ' And *Menasseh Ben*, ' *Israel*, in his Preface to *Human Frailty*, says " I had a " Mind to shew by what Means it came to pass, that " when the *first Father* of all had *lost his Righteousness*, his " Posterity are begotten liable to the *same Punishment* " with him."—' And *Munsterus* on the Gospel of *Mat-* ' *thew* cites the following Words, from the Book called ' *The Bundle of Myrrh*: " The Blessed Lord said to the " *first Man*, when he cursed him, *Thorns and Thistles shall*

they might need to have this Doctrine explain'd and apply'd to them, yet 'tis well known, by all acquainted with their Bibles, that Chriſt, for wiſe Reaſons, ſpake more ſparingly and obſcurely of ſeveral of the moſt important Doctrines of reveal'd Religion,

" *it bring forth to thee; and thou ſhalt eat the Herb of the* " *Field.* The thing which he means, is, That becauſe " of *his* Sin *all who ſhould deſcend from him*, ſhould be " wicked and perverſe, like *Thorns and Thiſtles*; ac- " cording to that Word of the Lord, ſpeaking to the Pro- " phet; *Thorns and Irritators are with thee, and thou* " *dwelleſt among Scorpions.* And all this is from the *Ser-* " *pent*, who was the Devil, *Sam-mael*, who emitted a mor- " tiferous and corruptive Poiſon into *Eve*, and became " the Cauſe of Death to *Adam* himſelf, when he eat the " Fruit."-- ' Remarkable is the Place quoted in *Joſeph de* ' *Voiſm*, againſt *Martin Raymund*, P. 471. of Maſter ' *Menachem Rakanatenſis*, Sect. *Bereſchit*, from *Midraſch* ' *Tehillim*; which is cited by *Hoornbekius*, againſt the ' *Jews*, in theſe Words; " 'Tis no Wonder, that the " Sin of *Adam* and *Eve* is written and ſealed with the " King's Ring, and to be propagated to all following Ge- " nerations; becauſe on the Day that *Adam* was creat- " ed, all things were finiſhed; ſo that he ſtood forth the " Perfection and Completion of the whole Workmanſhip " of the World: So when *he* ſinned, the *whole World* " ſinned; whoſe Sin we bear and ſuffer. But the Mat- " is not thus with Reſpect to the Sins of his Poſterity."-- Thus far *Stapferus.*

Beſides theſe, as *Ainſworth* on Gen. 8. 2. obſerves, " In *Bereſhith Rabba* (a Hebrew Commentary on this " Place) a Rabbin is ſaid to be aſked, *When is the evil* " *Imagination put into Man?* And he anſwered, *From* " *the Hour that he is formed.*" And in *Pool's* Synopſis it is added, from *Grotius*, " So *Rabbi Salomon* interprets *Gen.* " viii. 21. *The Imagination of Man's Heart* is *evil from* " *his Youth*, of its being evil from the Time that he is " taken out of his Mother's Bowels." " *Aben Ezra* thus

" interprets

Religion, relating to the Neceſſity, Grounds, Nature and Way of his Redemption, and the Method of the Juſtification of Sinners, while he lived here in the Fleſh; and left theſe Doctrines to be more plainly and fully opened and inculcated by the Holy Spirit, after his Aſcenſion.

But

" interprets *Pſal.* li. 5. *I was ſhapen in Iniquity, and in* " *Sin did my Mother conceive me*; That evil Concupiſ- " cence is implanted in the Heart from *Childhood*, as if he " were *formed* in it; and by *my Mother*, he underſtands " *Eve*, who did not bear Children till ſhe had ſinn'd. " And ſo *Kafvenaki* ſays, *How ſhall I avoid ſinning? My* " Original *is corrupt, and from thence are thoſe Sins.* So " *Manaſſeh Ben. Iſrael*, from this Place (*Pſal.* li. 5.) con- " cludes, that not only *David*, but *all* Mankind, ever " ſince Sin was introduced into the World, do ſin from " their *Original.* To this Purpoſe is the Anſwer of *Rab-* " *bi Hakkadoſch*, which there is an Account of in the *Tal-* " *mud. From what Time does Concupiſcence rule over* " *Man? From the very Moment of his firſt Formation, or* " *from his Nativity?* Anſ. *From his Formation.*"--Pool's *Synopſ.* in Loc.

On theſe Things I obſerve, there is the greateſt Reaſon to ſuppoſe, that theſe old Rabbies of the *Jewiſh* Nation, who gave ſuch Heed to the *Tradition of the Elders*, would never have *received* this Doctrine of *original Sin*, had it not been delivered down to them from their *Forefathers.* For it is a Doctrine very diſagreeable to thoſe practical Principles and Notions, wherein the Religion of the unbelieving *Jews* moſt fundamentally *differs* from the Religion maintained among *Chriſtians:* particularly their Notion of *Juſtification* by their own Righteouſneſs, and Privileges as the Children of *Abraham*, &c. without ſtanding in Need of any Satisfaction, by the Sufferings of the Meſſiah. On which Account the modern *Jews* do now univerſally reject the Doctrine of original Sin, and Corruption of Nature; as *Stapferus* obſerves. And it is not at all likely, that the ancient *Jews*, if no ſuch Doctrine had

But if after all, Chriſt did not ſpeak of this Doctrine often enough to ſuit Dr. *T—r*, he might be aſked, Why he ſuppoſes Chriſt did no *oftner*, and no more *plainly* teach ſome of *his* (Dr. *T—r*'s) Doctrines, which he ſo much inſiſts on? As, That temporal *Death* comes on all Mankind by *Adam*; and, That it comes on them by him, not as a Puniſhment

had been received by *Tradition* from the Fathers, would have taken it up from the *Chriſtians*, whom they had in ſuch great Contempt and Enmity; eſpecially as it is a Doctrine ſo peculiarly agreeable to the Chriſtian Notion of the *ſpiritual* Salvation of *Jeſus*, and ſo contrary to their *carnal* Notions of the Meſſiah, and of his Salvation and Kingdom, and ſo contrary to their Opinion of themſelves; and a Doctrine, which Men in general are ſo apt to be prejudiced againſt. And beſides, theſe *Rabbies* do expreſly refer to the Opinion of their *Forefathers*; as, R. *Menaſſeh* ſays, "According to the Opinion of the *ANCIENTS*, "none are ſubject to *Death*, but thoſe which have *ſinn'd*: "for where there is *no Sin*, there is *no Death*." Stapfer. *Tom.* iii. P. 37, 38.

But we have more direct Evidence, that the Doctrine of original Sin was truly a *received* Doctrine amongſt the ancient *Jews*, even before the Coming of Chriſt. This appears by ancient *Jewiſh* Writings, which were written before Chriſt; as, in the Apocrypha, 2 *Eſdras* iii. 21. "For the firſt *Adam*, having a wicked Heart, tranſgreſ-"ſed, and was overcome: and ſo be *all* they that be "*born of him.* Thus *Infirmity* was made permanent; "and the Law alſo in the Heart of the People, with the "*Malignity* of the Root; ſo that the *Good* departed a-"way, and the *Evil* abode ſtill."----2 *Eſdras* iv. 30. For "the Grain of *evil Seed* hath been ſown in the Heart of "*Adam*, from the Beginning; and how much Ungodli-"neſs hath it brought forth unto this Time? And how "much ſhall it yet bring forth, till the time of threſhing "ſhall come? And *Chap.* vii. 46. "It had been better, "not to have given the Earth to *Adam*; or elſe, when "it

ment or Calamity, but as a great *Favour*, being made a rich Benefit, and a Fruit of God's abundant Grace, by Christ's *Redemption*, who came into the World as a second *Adam* for this End. Surely, if this were so, it was of vast *Importance*, that it should be *known* to the Church of God in all Ages, who saw *Death* reigning over *Infants*, as well as others. If Infants were indeed perfectly *innocent*, was it not needful, that the *Design* of that which was such a melancholy and awful Dispensation towards so many Millions of innocent Creatures,

" it was given, to have restrain'd him from sinning: " for what Profit is it, for Man now in this present " Time, to live in Heaviness, and after Death, to look " for Punishment? O thou *Adam*, what hast thou " done! For though it was thou that sinned, *thou art* " *not fallen alone*, but *we all that come of thee*." And we read, *Eccluſ.* xxv. 24. " Of the Woman came the " *Beginning of Sin*, and *through her we all die*."

As this Doctrine of *original Corruption* was constantly maintained in the Church of God from the Beginning; so from thence, in all Probability, as well as from the Evidence of it in universal Experience, it was, that the wiser *Heathen* maintained the like Doctrine. Particularly *Plato*, that great Philosopher, so distinguished for his Veneration of antient Traditions, and diligent Inquiries after them. *Gale*, in his *Court of the Gentiles*, observes as follows; " *PLATO* says (Gorg. Fol. 493.) *I have* " *heard from the wise Men, that we are now* dead, *and* " *that the Body is but our Sepulchre*. And in his *Timæus* " *Locrus* (Fol. 103.) he says, *The Cause of Vitiosity is* " *from our* Parents, *and first Principles, rather than from* " *ourselves. So that we never relinquish those Actions* " *which lead us to follow these primitive Blemishes of our* " *FIRST PARENTS.* —— *Plato* mentions the Corrup- " tion of the *Will*, and seems to disown any *Free-Will* " to *true* Good; albeit he allows some εὐφυΐα, or natu-

ral

tures, ſhould be *known*, in order to prevent the worſt Thoughts of God from ariſing in the Minds of the conſtant Spectators of ſo myſterious and gloomy a Diſpenſation? But why then ſuch a *total Silence* about it, for four Thouſand Years together, and not one Word of it in all the *old Teſtament*; nor one Word of it in all the *four Goſpels*; and indeed not one Word of it in the *whole Bible*, but only as forced and wrung out by Dr. *T—r*'s Arts of Criticiſm and Deduction, againſt the plaineſt and ſtrongeſt Evidence!

As to the Arguments, made uſe of by many late Writers, from the univerſal *moral Senſe*, and the Reaſons they offer from Experience, and Obſervation of the *Nature* of Mankind, to ſhew that we are *born* into the World with Principles of *Virtue*; with

" ral Diſpoſitions, to *civil* Good, in ſome great He-
" roes. —— *SOCRATES* aſſerted the Corruption of hu-
" man Nature, or κακὸν ἔμφυτον —— *Grotious* affirms,
" that the Philoſophers acknowledged, it was *connatu-*
" *ral* to Men, to *ſin*."

SENECA (Benef. 5. 14) ſays, *Wickedneſs has not its firſt Beginning in wicked* Practice; *though by that it is firſt exerciſed and made manifeſt.* —— And *PLUTARCH* (de Sera vindicta) ſays, *Man does not firſt become wicked, when he firſt* manifeſts himſelf ſo: *but he hath Wickedneſs* from the Beginning; *and he* ſhews *it as ſoon as he finds Opportunity and Ability. As Men rightly judge, that the Sting is not firſt ingendered in* Scorpions *when they ſtrike, or the Poiſon in* Vipers *when they bite.* —— Pool's *Synopſ.* on Gen. viii. 21.

To which may be ſubjoined what *JUVENAL* ſays,

—— *Ad Mores* Natura *recurrit*
damnatos, fixa & mutari neſcia.

Engliſhed thus, in Proſe;

NATURE, a Thing fixed and not knowing how to change, returns to its wicked Manners. ——

WATTS, *Ruin and Recovery.*

with a natural prevailing Reliſh, Approbation, and Love of Righteouſneſs, Truth, and Goodneſs, and of whatever tends to the publick Welfare; with a prevailing natural Diſpoſition to diſlike, to reſent and condemn what is ſelfiſh, unjuſt, and immoral; and a native Bent in Mankind to mutual Benevolence, tender Compaſſion, *&c.* thoſe who have had ſuch Objections againſt the Doctrine of original Sin, thrown in their Way, and deſire to ſee them particularly conſidered, I aſk Leave to refer them to a *Treatiſe on the* Nature *of true* VIRTUE, lying by me prepared for the Preſs, which may ere long be exhibited to publick View.

CONCLUSION.

On the whole, I obſerve, There are ſome *other* Things, beſides Arguments, in Dr. *T—r*'s Book, which are calculated to influence the Minds, and biaſs the Judgments of ſome Sorts of Readers. Here, not to inſiſt on the taking Profeſſion he makes, in many Places, of *Sincerity*, *Humility*, *Meekneſs*, *Modeſty*, *Charity*, &c. in his ſearching after Truth; and freely propoſing his Thoughts, with the *Reaſons* of them to others; * Nor on his magiſterial *Aſſurance*, appearing on many Occaſions, and the high *Contempt* he ſometimes expreſſes of the Opinions and Arguments of very excellent Divines and Fathers in the Church of God, who have thought *differently* from him: † *Both* of which Things it's not unlikely, may have a Degree of Influence on ſome of his Readers. (However, that they may have only their *juſt* Influence, theſe Things might properly

* See his Preface, and P. 6. 237, 265, 267, 451.

† P. 110, 125, 150, 151, 159, 161, 183, 188, 353.

perly be compared together, and ſet in *Contraſt*, one with the other) —- I ſay, not to dwell on theſe Matters, I would take ſome Notice of another Thing, obſervable in the Writings of Dr. *T.* and many of the late Oppoſers of the more peculiar Doctrines of Chriſtianity, tending (eſpecially with *juvenile* and *unwary* Readers) not a-little to abate the Force, and prevent the due Effect of the cleareſt *Scripture-Evidences*, in Favour of thoſe important Doctrines; and particularly to make void the Arguments taken from the Writings of the Apoſtle *Paul*, in which thoſe Doctrines are more plainly and fully revealed, than in any other Part of the Bible. What I mean, is this; Theſe Gentlemen expreſs a *high Opinion* of this Apoſtle, and that very juſtly, for his eminent Genius, his admirable Sagacity, ſtrong Powers of Reaſoning, acquired Learning, *&c.* They ſpeak of him as a Writer — of maſterly Addreſs, of extenſive Reach, and deep Deſign, every where in his Epiſtles, almoſt in every Word he ſays. This looks exceeding *ſpecious*; it carries a plauſible Appearance of *Chriſtian Zeal*, and Attachment to the *holy Scriptures*, in ſuch a Teſtimony of high Veneration for that great *Apoſtle*, who was not only the principal Inſtrument of propagating Chriſtianity, but with his own Hand wrote ſo conſiderable a Part of the new Teſtament. And I am far from determining, with Reſpect at leaſt to ſome of theſe Writers, that they are *not ſincere* in their Declarations, or that all is meer *Artifice*, only to make Way for the Reception of *their own* peculiar Sentiments. However, it tends greatly to ſubſerve ſuch a Purpoſe; as much as if it were deſignedly contrived, with the utmoſt Subtlety, for that End. Hereby their incautious Readers are prepared the more eaſily to be drawn into a Belief, that they, and others in their Way of thinking,

thinking, have not *rightly underſtood* many of thoſe Things in this Apoſtle's Writings, which before ſeemed very *plain* to them; and they are alſo prepared, by a Prepoſſeſſion in *Favour* of theſe *new Writers*, to entertain a favourable Thought of the *Interpretations* put by them upon the Words and Phraſes of this Apoſtle; and to admit in many Paſſages a Meaning which before lay intirely out of Sight; quite foreign to all that in the View of a common Reader ſeems to be their obvious Senſe; and moſt remote from the Expoſitions agreed in by thoſe which uſed to be eſteemed the greateſt Divines, and beſt Commentators. For they muſt know, that this Apoſtle being a Man of no *vulgar* Underſtanding, it's nothing ſtrange if his Meaning lies very *deep*; and no Wonder then, if the ſuperficial Diſcerning and Obſervation of vulgar Chriſtians, or indeed of the Herd of common Divines, ſuch as the *Weſtminſter-Aſſembly*, &c. falls vaſtly ſhort of the Apoſtle's Reach, and frequently don't enter into the true Spirit and Deſign of *Paul*'s Epiſtles. They muſt underſtand, that the *firſt Reformers*, and Preachers and Expoſitors in general, both before and ſince the Reformation, for fifteen or ſixteen Hundred Years paſt, were too *unlearned* and *ſhort-ſighted*, to be capable of penetrating into the Senſe, or fit to undertake the making Comment on the Writings of ſo great a Man as this Apoſtle; or elſe had dwelt in a Cave of *Bigotry* and *Superſtition*, too gloomy to allow them to uſe their own Underſtandings with Freedom, in reading the Scripture. But at the ſame Time, it muſt be underſtood, that there is riſen up, now at length in this happy Age of Light and Liberty, a Set of Men, of a more free and generous Turn of Mind, a more inquiſitive Genius, and better Diſcernment. By ſuch Inſinuations, they ſeek Advantage to their

Cauſe; and thus the moſt unreaſonable and extravagant Interpretations of Scripture are palliated and recommended: So that, if the ſimple Reader is not very much on his Guard, if he don't clearly ſee with his own Eyes, or has too much Indolence, or too little Leiſure, thoroughly to examine for himſelf (as few, alas, are willing to be at the Pains of acquainting themſelves ſo thoroughly with the Apoſtle's Writings, and of comparing one Part of them with another, ſo as to be fully able to judge of theſe Gentlemen's Gloſſes and Pretences) in this Caſe, he is in Danger of being impoſed on with deluſive Appearances; as he is prepared by this fair Pretext of exalting the Sagacity of the Apoſtle, and by a Parade of Learning, Criticiſm, exact Verſion, Penetration into the true Scope, and Diſcerning of wonderful Connections, together with the Airs theſe Writers aſſume of dictatorial Peremptorineſs, and Contempt of old Opinions and old Expoſitions; I ſay, ſuch an one is by theſe Things prepared to ſwallow ſtrange Doctrine, as truſting to the ſuperior Abilities of theſe modern Interpreters.

But I humbly conceive, their Interpretations, particularly of the Apoſtle *Paul*'s Writings, though in ſome Things ingenious, yet in many Things concerning theſe great Articles of Religion, are extremely abſurd, and demonſtrably diſagreeable, in the higheſt Degree, to *his* real Deſign, to the Language he commonly uſes, and to the Doctrines currently taught in his Epiſtles. Their *Criticiſms*, when examined, appear far more ſubtil, than ſolid; and it ſeems as if nothing can poſſibly be ſtrong enough, nothing perſpicuous enough, in any Compoſure whatever, to ſtand before ſuch *Liberties* as theſe Writers indulge: The plaineſt and moſt nervous Diſcourſe is analyſed and criticiſed, till it diſſolves into nothing, or till it becomes a Thing of little

little Significance: The holy Scripture is ſubtiliſed into a meer Miſt; or made to evaporate into a thin Cloud, that eaſily puts on any Shape, and is moved in any Direction, with a Puff of Wind, juſt as the Manager pleaſes. 'Tis not in the Nature and Power of Language, to afford ſufficient Defence againſt ſuch an Art, ſo abuſed; as, I imagine, a due Conſideration of ſome Things I have had Occaſion in the preceding Diſcourſe to obſerve, may abundantly convince us.

But this, with the reſt of what I have offered on this Subject of *original Sin*, muſt be left to every candid Reader to judge of, for himſelf; and the *Succeſs* of the whole muſt now be left with GOD, who knows what is agreeable to his own Mind, and is able to make his own Truths prevail; however myſterious they may ſeem to the poor, partial, narrow and extremely imperfect Views of Mortals, while looking through a cloudy and deluſory Medium; and however diſagreeable they may be to the innumerable Prejudices of Men's Hearts: —— And who has promiſed, that the Goſpel of CHRIST, ſuch as is really *his*, ſhall finally be victorious; and has aſſured us, that the *Word* which goeth out of his Mouth, *ſhall not return to him void, but ſhall accompliſh that which he pleaſeth, and ſhall proſper in the Thing whereto he ſends it.* — Let GOD ariſe, and plead his own Cauſe, and glorify his own great Name. AMEN.

THE END.

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